

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

For the Messenger.
Der am Kreutz ist meine
Liebe.

(Hymns 125 and 126 of Dr. Schaff's German Hymn Book, translated by J. Kretzinger.)

On the cross is He I'm loving;
My love rests on Jesus Christ;
Flee, ye thieves, full of soul-robbing,
Satan, world and lustful sprite;
For your love is not from God;
In your love is death's fierce rod.
On the cross is He I'm loving,
For in faith I am now growing.
On the cross is He I'm loving!
Sinner, what of harm to thee?
That in faith I am now growing?
Jesus gave Himself for me,
And became my shield of peace,
My life's rule and love's increase.
On the cross is He I'm loving,
For in faith I am now growing.

On the cross is He I'm loving,—
Sin I hate—it's shame—it's fall,
Woe to me; should I be scoffing
At Him, too, Who died for all!
Would I crucify God's Son?
His blood trample, be undone!
On the cross is He I'm loving.
For in faith I am now growing.

On the cross is He I'm loving;
Then, old tyrant, torture, rage!
Hunger, bareness, hangman's striking—
Nothing, can me disengage—
Power not, nor gold, nor fame,
Princes not, nor angel's name!
On the cross is He I'm loving,
For in faith I am now growing.
On the cross is He I'm loving;
Come death, come, my wily friend;
My soul's tent in dust dissolving,
One with Jesus, I ascend;
There to see the Lamb of God,
My soul's bridegroom, true and good.
On the cross is He I'm loving,
For in faith I am still growing.

Notes.

Dust are our frames; and, gilded dust, our
pride
Looks only for a moment whole and sound;
Like that long-buried body of the king,
Found lying with his urns and ornaments;
Which at a touch of light, and air of heaven,
Slipt into ashes and was found no more.

—Tennyson.

To know the Christ of God,
The everlasting Son;
To know what He on earth,
For guilty man has done:
This is the first and last
Of all that's true and wise;
The circle that contains all light
Beneath, above the skies.

—Bonar.

DEFEND in me, I beseech Thee, the
gifts of Thy loving-kindness, and daily
increase what Thou hast deigned to grant;
that Thou being my ruler, the passions of
the flesh may more and more die in me,
and the desire of the heavenly life increase
and grow.

If thou receivest an injury from any
man, remember there are two things in it,
viz.: The sin of him who does it, and the
suffering which is inflicted on thyself.
The sin is against the will of God, and it
generally displeases Him, though He per-
mits it. But the suffering which thou art
called to endure is not in opposition to
His will, but on the contrary He wills it
for thy good. Wherefore thou oughtest
to receive it as from His hand.

THE sentiment that may be supposed to
be inculcated in the familiar effusion of
Leigh Hunt—"Abou Ben Adhem"—that
the divine favor exalts him highest who
loves his fellow-man best, although without
love to God, if the supposition were
not itself as a possible realization utterly
preposterous, is as contradictory to sound
ethics as a sound theology, and as fatal to
practical morality as to practical piety.
Love to a brother, so far as it ignores the
common fatherhood, separates itself from
the very spring and source of its life.
Men are brethren only as God is their
Father. Philanthropy has its roots in
fraternity; and fraternity among men,
except as God is recognized as Father, is
contradictory in thought and visionary in
life. Piety and morals cannot be divorced
but with peril and loss on either side.—
Prof. H. N. Day.

As wheat or chaff we shall all appear in
the great Day of Judgment. There is a
machine in the Bank of England which
receives sovereigns, as a mill receives
grain, for the purpose of determining
wholesale whether they are of full weight.
As they pass through, the machinery by
unerring laws throws all that are light to
one side and all that are of full weight to
another. That process is a silent but solemn
parable to me. Founded, as it is,
upon the laws of Nature, it affords the
most vivid similitude of the certainty
which characterizes the judgment of the
great day. There are no mistakes or par-
tialities to which the light may trust; the
only hope lies in being of standard weight
before they go in.—Arnot.

Communications.

For the Messenger.
CHRIST'S VICTORY OVER SATAN.

Our redemption as wrought out by Christ
may be viewed under two aspects—the one
a victory over the realm of darkness, the
other the introduction of a principle of
life. The victory over Satan was gained
first in the temptation in the wilderness.
It was performed by the person of Christ,
the divine-human person, and *not* by His
human nature, nor His divine nature, sepa-
rately considered. But while it was per-
formed by the person of Christ, it was per-
formed in *His human nature*. Our Lord
acted in the work of redemption in the
form of *His humanity*. He had two wills
—a divine will and a human will. His re-
sistance of temptation was an act pre-
eminently of his ethical nature, of the
will-power. This will-power was exerted
through His finite human will. His act of
resisting temptation was a free act, an act
performed through the free choice of His
human will.

What now is a free act of the human
will? One preliminary condition, or pos-
tulate, for such an act is the *power of choice*.
After a right choice has been freely made
the will becomes confirmed in the good,
and then it attains *essential freedom*. It
then cannot sin because it has confirmed
itself in the good. But before this stage
is reached there must precede a stage of
formal freedom, which requires the liberty
of choice.

Did our Saviour pass through this stage
of trial before He reached the *status con-
firmationis*? Evidently He did, otherwise
there could have been no trial. He had
the power not to sin, the *posse non peccare*;
but to say that He had not the power to
sin, the *non posse peccare*, would have nul-
lified the very essence of choice.

Christ freely chose the good and resisted
the evil. He made this choice through the
organ of *His human will*. The divine
will was active, but it acted through the
form of the human will. Thus He learned
obedience.

The freedom of the will cannot be rightly
understood without distinguishing these
two stages—the stage of choice, and the
stage of confirmation—the stage of what
we may designate *formal freedom*, and the
stage of *essential freedom*. Christ had to
reach the latter through the former.

Now, if we say that in the first stage
Christ could not have sinned, had not the

power, or ability, to sin, there is danger
that we may in our thought destroy His
free agency, and thus deprive His victory
over sin of its true ethical character. If
we think of His obedience in the trial as
compelled or constrained *outside* His hu-
man will, even though that power came
from His divine will, the moral character
of His obedience would be destroyed, for
the *autonomy* of the will is essential to its
freedom, yea, to its very nature. Christ
resisted sin with a full consciousness of the
power of choice.

There is an ambiguity in the expression
"Christ could not sin," because it leaves
room for different conceptions of such
inability. Does it mean that some power
outside His own will compelled him not
to sin? Then His will was not free, He
had no choice, and there was no trial.

Does it mean that the power which com-
pelled Him not to sin was a power *within*
His will, just as we say a good man *cannot*
steal because he *will not*, then you have a
different question to consider. There is
such a stage of confirmation in which there
is no longer any ability to sin, but the ques-
tion is whether this stage can be reached
without going through the previous stage
of choice.

The rule has been given that "we may
predicate of the person of Christ whatever
can be predicated of either of His two
natures," but the converse does not hold
good. We cannot predicate of either
nature whatever can be predicated of His
person. Now let us apply this rule. Can
we predicate of our Lord's human will
that it had the power of choice? If so,
then we can say His person had this power
of choice. We are told that Christ *learned*
obedience, which implies a process. His
sinlessness viewed as a positive force of
character, positive holiness, was attained
by obedience and *differed* from mere inno-
cence, *to teach this state He had to be* tried
and to freely choose the good.

If holding the *peccability* of Christ re-
quires us to maintain the Unitarian theory,
which denies His divinity, it is equally
true that holding the *impeccability* of
Christ requires us to maintain a Gnostic
theory, which denies His true humanity.

The above are designed as postulates
merely for the study of the temptation of
our Lord. Until these are settled the
discussion of the main question can make
but little progress. A mere blind assent
to either proposition, "Christ had the
ability to sin," "Christ had not the ability
to sin," has little or nothing to do with
Christian faith, objective or subjective.
Unless we fathom what we mean by such
expressions, what is involved by them,
the whole question is a mere idle specula-
tion. Some men will contend for such a
merely speculative proposition with blind
zeal as if their own and others' salvation
depended on it, whereas it has no power
whatever, when held in such a blind way,
to make any man one whit better, nor its
denial to make him one whit worse.

The freedom of will in man is a great
mystery, and still deeper is the mystery of
the freedom of the human will in the per-
son of Christ. Is it not enough for us to
know that our Lord, acting freely in His
trial, did not sin? Is there anything to be
gained by discussing the hypothetical ques-
tion whether or not he was unable to sin?

It is a great question, indeed, when con-
sidered in its proper bearings, but unless
some new light can be brought to bear on
the mystery of our Lord's person by discuss-
ing it, we can see no gain in simply re-
iterating assertions and opinions.

S. E. E.

For the Messenger.
How the Sunday-School has
been a Benefit to the
Church.

It is acknowledged by all that the Sun-
day-school has been a great blessing to the
Church and to the world. Its existence
need no longer be defended. Its fruits
bear testimony of its origin. It has be-
come an important branch of modern
church work. It has done much for the
Church. But the Church has also done
much for the Sunday-school. The two

are one, hence, whatever the Church has
done for herself, she has done for the
Sunday-school.

But when we look at the Sunday-school
as an organization within the Church,
then we may speak of the relative benefits
the one may exert upon the other. The
Church was in existence before the Sunday-
school, as the latter now exists; and the
Church has been dealing with the Sunday-
school through all the years of its exist-
ence.

Since the beginning of the modern
Sunday-school, some parts of the Church
have been favorable and some unfavorable
towards its work and existence.

It was feared by some that the Sunday-
school would supplant the catechetical
class, and thus substitute a more super-
ficial teaching of the Gospel for the time-
honored system of doctrines as taught
through the catechism. This was, and is
now, the only well-grounded objection
that can be urged against the Sunday-
school.

Wherever the Sunday-school has in any
way injured catechetical instruction, there
has been a damage rather than a benefit
to the Church. But such a state of things
need never exist, as the Sunday-school
can be used as a benefit and stimulant to
the catechetical class, both in attendance
and study.

It is a question whether the Sunday-
school was not brought into existence, by
divine aid, to assist, if not rescue cate-
chesization from disuse. The Sunday-
school came at a time, when, in England,
a large part of the Church was opposing
the formal use of the catechism, and
instead of the catechism, they were ap-
pealing merely to the emotional element
in men, to the almost utter disregard of
their intelligence.

Had the Sunday-school not come in at
just that time, and rescued the thousands
of neglected children, that were then not
instructed in anything the Church would
certainly have suffered great loss in many
ways.

But the Sunday-school at first merely
claimed the right and privilege of instruct-
ing those who were neglected, or were
not reached by the catechetical class. The
catechism was not used by the first Sunday-
school teachers, for the reason that church
members were employed as teachers, who
were not able to teach it, and also for the
reason that many were opposed to the use
of it. Hence, the Bible, without com-
ment, was at first used as the text book.
This new method of religious services and
teaching were novel and attractive, and
soon became so well approved, that few
could urge any objections to the work; and
because it was a work primarily for the
benefit of neglected children, it grew in
general favor, until now it has gained the
approval and assistance of all good Chris-
tians throughout the world.

The Roman Catholic church was slow
to approve and adopt it, but that church,
too, was finally compelled—for self-pre-
servation—to adopt the Sunday-school;
and now there is no voice nor pen em-
ployed against it.

Looking back now, over the history of
the Sunday-school,—and it has a history
—we see it has been, and is still, an ines-
timable benefit to the Church.

First: The Bible is studied to-day, as it
would not be without the Sunday-school;
and nothing can be of greater benefit to
the Church than the reading and studying
of God's Word.

Second: More children are receiving
some knowledge of the Bible through the
Sunday-school than they would have
received without it. And the hope and
power of the future church depend largely
on the proper religious instruction of the
children of the present, as the religious
impressions made on the child's mind will
do much towards moulding and shaping
its future character and life.

Third: Likely the greatest benefit the
Sunday-school has been to the Church, is
found in the large army of her members
now engaged in teaching the Bible in the
Sunday school. Thus the Sunday-school
has called into activity the latent talent in
the Church, as nothing else ever did or
ever could; and it is easy to see, that no

greater blessing could fall upon the church
than the activity of her membership in
studying and teaching the Word of God
to the children.

This work of the Church in the Sunday-
school does not stand alone in teaching
and studying, but it is associated and linked
with pastoral work, such as visiting
and looking after the scholars, caring
for the sick, assisting the needy, and hunting
up the neglected and ignorant in the lanes and highways and hedges.
Much of this kind of work needs to be
done in order to conduct a Sunday-
school properly and successfully; and much
of it is done. More than is ever reported.
And now who will say that much of the
activity and success of modern church-
work has not been called forth in one way
or another by the Sunday-school.

Fourth: Then the undenominational
character of the Sunday-school has done
the Church an immense amount of good.
It is no easy matter to make a Sunday-
school strictly denominational. It is not
in the child nature to see wherein things
differ, but a child readily sees wherein
things are *alike* and *agree*; hence, teachers
of children, have been drawn out towards
teaching them the plain, fundamental
doctrines of the Bible, wherein all agree,
and thus imperceptibly have all, teachers
and scholars, come to agree and value
only those essential doctrines of the Gos-
pel which are purely Bible, and as a conse-
quence of such study and teaching, the
whole Christian Church is rapidly gravitating
towards a closer union, which it is
hoped, will finally result in re-establishing
that same inward and outward union
which once prevailed, when the inspired
Apostle wrote, "and the multitude of them
that believed, were of one heart and one
soul; neither said any of them that ought
of the things which he possessed was his
own, but they held all things common." Acts 4: 32. J. B. S.

Akron, Ohio, Aug. 18th, 1887.

For The Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of
Missions.

Help Yourselves a Little.
Could not hundreds of our people in
western towns do much good by acting
missionary among their neighbors, finding
out who are Reformed, gathering these
people and others together for service,
such a service as would interest and in-
struct the children as well as the grown
people, and so prepare the way for a con-
gregational organization? Why not? Is
not every Christian a prophet? Is he not
a missionary, bound to work for the
Church? And especially in their peculiar
needs would such work be useful. Do such
work and report it to the Board or to the
nearest pastors, and great good will come
out of it.

Quarterly Missionary Meetings.

"In our country congregations we can-
not have missionary societies," says a pas-
tor. "Our people are too scattered to
have monthly meetings and such services
as are commonly held. What else can we
do to help the work?"

*1) Hold a missionary meeting regularly
every three months.* You need not call it
a society. You need not have officers,
and rules, and a roll, but gather the people
together, old and young, and have a
missionary service. Vary this according
to circumstances. Always have an in-
structive address, warm and earnest, not
about duty but about missions. Sometimes
have the help of a neighboring pastor.
Try sometimes at least to have the young
people and the older to read or recite
missionary selections.

2) Hold no collections but use the envelope plan. Let your former collections
and other plans for benevolent finances re-
main as they are; but put envelopes (the
small inexpensive pay envelopes) into the
hand of all who are willing to give some-
thing quarterly for missions. It will be
well to have each one name the amount
he will give per quarter.

3) Encourage them not only to use en-

velopes but also to aid in increasing the number of those who will use them. Try gradually to get them into the whole congregation. Explain the matter from the pulpit and announce every missionary meeting. If you need to act very prudently, perhaps it will be well to hold the meeting at a time not interfering with the usual services. Then no one can find fault. As each one hands in an envelope at each quarterly meeting (or, if absent, at another regular service) you have systematic getting and know what to expect. Such a regular service enables you also to give your people much missionary information and justly to magnify the work before them.

For The Messenger,
The Jesuits and the Massacre
of Thorn.

(Concluded.)

After the renewal of the Romish interest in Poland, the all powerful Jesuits there founded a college, and their ranks supported by the miserable government prevailed in robbing the most of the Protestants of their churches in Thorn.

This, naturally, embittered the Protestants against the Roman Catholics. Now it happened that upon the 16th of July, 1724, a solemn procession was held in the churchyard of St. Jacob's Church, of which the Protestants had been bereft. The children of the Lutheran Burgers stood outside of the churchyard as the procession passed, and only uncovered their heads before the priests, which did not suffice the Jesuit students. One of them approached the spectators and demanded that they should fall upon their knees before the Monsrass. As this did not occur, he dealt out abusive epithets and blows. Also, after the procession, sons of Burgers and laborers were assaulted in the streets by fanatical Jesuit students. Two Burgers who tried to make peace were overcome and dragged into the St. Jacob's churchyard. Here they were thrown upon the ground and maltreated. A tumult ensued, soldiers appeared upon the scene who arrested the ringleaders among the students and placed them in durance. The next day the Jesuit students assembled themselves before the watch house and demanded with fierceness the liberation of the prisoners; and as their demand was not acceded to they again assaulted an occasional Burger. The result was that the leaders of the assailants were again arrested, but the students taken the day before were liberated. The Jesuit students then armed themselves, tried to storm the watch house, fell upon the Burgers with drawn sabres, and at length dragged a German student, ^{they imprisoned him, intending to hold him as a hostage.} Over this victory they blew forest horns from their windows. Thereupon the people taunted to desperation, threatened to storm the college, if the German student was not liberated. Then, as the people were assailed at the entrance with sabres and with stones from the windows, the people were phrenized and stormed the college building, and liberated the imprisoned student, scattered some furniture and also dragged some out into the grounds in order to burn it. But the town watch hastened to prevent further disturbance.

Whilst the affair became known through the land, the heads of the Jesuit party counseled together, as to how they could make as much capital as possible out of this affair. They knew that the powerful nobility and court were upon their side. There was then a most extraordinary trial instituted, the military possessors of the town increased, the commandant and a large number of persons were arrested. This remarkable trial extended over a month, and the town was charged 3,000 ducats as costs of trial, and without hearing the testimony of the magistrate. But upon the false testimony of the students the following verdict was found:

"As the Augsburger (confession) rulers of Thorn for unimportant causes abused and arrested a Jesuit student, and the magistrate refused to liberate him and punish the offence, thus causing a tumult, the church and the Jesuit college broken into, altars demolished, pictures of saints burned, many Jesuits wounded; and as the Municipal Government did not interfere, the President (Burgermeister) and vice-president shall forfeit their lives, if six select witnesses of their own standing shall testify to their fault. The Lutherans of Thorn shall pay all the costs and repay all the damages caused; a number shall lose their heads, and some shall beforehand have their right hands cut off and their bodies shall be burned. More than forty others shall be strip of their offices and sentenced to imprisonment and the payment of heavy forfeiture in money, and the Morien Kirche and the Gymnasium to be taken from the Evangelicals. Of the two the Jesuits had long been envious. And this shameless caricature of justice was substantiated by the miserable king August II., the second convert of the Saxon Alberts. Highly characteristic is the letter of Frederic Willhelm I., of Prussia, who upon every occasion espoused the cause of brethren in the faith so warmly and energetically, which he wrote to the Polish king as soon as he heard of the sentence of blood. The letter was dispatched post-haste to Warsaw, and reads as follows:

"We cannot help to make known, your Majesty, with what deep pain we have heard of your sentence against the Burgers of Thorn, upon account of a tumult which arose among themselves. That sentence

could not of course stir us so sensitively, if it were not that it is in the pretence of the fear of God that the assault is made upon our brethren in the faith, with fire and sword, their schools destroyed, and at length sacrificed, their rights of the town for the rights of the majority of the Burgers were trampled upon. If the Burgers of Thorn had transgressed against your majesty by insubordination, or if they had been brought before the bar of justice through any other great wrong doing, they could not possibly have had a greater or more gruesome sentence pronounced upon them. But now it transpires that the whole matter is that of the tumult of the common people against a handful of miserable Jesuits, and this by themselves lengthened and drawn out.

"That the frightful penalty is not in keeping with the transgression, nor account of the malice of the few, and that so many should be murdered innocently and the town itself ruined, should be apparent to your majesty. Indeed it will be easily discerned by all unbiased persons what for many reasons is perfectly clear, that the fearful sentence has not been pronounced against the evangelical Burgers through love of righteousness, but rather that the shameless cunning and hatred of the Jesuits against our religion found vent through it, and that they could not easily have had a better opportunity not only to rob the evangelical Burgers of their privileges but also to entirely uproot them."

This Royal communication had only this effect, that the watchword which the Jesuits had given out, namely, to not permit the prisoners to be torn from them, and to have the sentence executed before the appointed day.

On the 7th of December the president (Burgermeister), Rosner, mounted the scaffold, a man most worthy and highly esteemed in the community, and, in addition, ten others of the most estimable Burgers and members of the town-council, were executed.

As in earlier times, so again the Jesuits made the most strenuous efforts to cause the men to apostatize from their faith. But, like the witnesses to blood for the Gospel at Prague, so they remained true in spite of the most persevering influences which were brought to bear upon them for their conversion. They declared they were innocent, but they would not be permitted to prove their innocence, and they would not betray that which they held as the most sacred in order to save their lives. The head of the president fell first. Then exclaimed ones of the condemned: "Praise God, our innocent father has overcome; we will follow him joyfully. God, the righteous Judge, convert our enemies!" Four of the unfortunate had their hands cut off before they were beheaded: a ^{German student} ~~double torture~~ ^{that was prolonged} by the bungling of the drunken executioner. At length the sanguinary sentence was executed, and the last of the innocent victims had breathed out his spirit. It was the executioner of Plozk who accomplished the bloody work. He was amply compensated; was escorted to the gate upon his return home by the Jesuit students, with forest-horn music.

The miserable King August excused himself that he could not exercise his power of protection in opposition to the desired expression of the will of the Romish clergy and the nobility. One of the condemned (the vice-president of Zernecke), he pardoned because he was in possession of wealth, and able to pay a stipend of 60,000 gulden. In Thorn the stillness of death reigned. The evangelical were forbidden, at the risk of the heaviest penalties, even to speak or write about what had transpired. The sanguinary affair was to be buried in eternal silence. But the knowledge of the frightful deed spread rapidly throughout all Europe, and not less than forty written communications appeared upon the subject. In conclusion let it be remarked, that the news of the execution of the brethren in the faith of Thorn increased the estrangement of King Frederick Willhelm I. very greatly from Roman Catholicism.

He commanded that in the Protestant country churches everything should be gotten rid of that was possible, that might serve as a reminder of the Roman Catholic ritual. In the newly built churches and in old churches that were being renewed no altars, candles or mass-drapery should be permitted. And the minister should not be allowed, in pronouncing the benediction, to make the sign of the cross. And so that no one might feel themselves scandalized thereby, he forbade that upon funeral occasions the cross should be borne in advance of the body, which was an aggravating custom still remaining from the papacy. The clergy were exhorted not to attach too much importance to outward matters of ceremony that were inherited from the Catholic Church, but to strive much rather to earnestly endeavor to build up the souls committed to their care in righteousness, and to train them in a sound and practical Christianity.

But it was Frederick the Great who, after the Polish provinces were annexed to Prussia (1772), that brought to the Protestant Church freedom and salvation from the unbearable pressure and yoke of Jesuit rule. Not any better did they fare in the surrounding region. What they learned here for the cause of religion and science shall be related in the future.

*Note.—At the moment of going to press the New York *Staats Zeitung* brings a special despatch, of March 13th, that in the town archives of Thorn records and documents were discovered that substantiate our representation of the massacre of*

Thorn. According to the discovered record it is ascertained that the Polish element in the town government had spent \$22,000 and forty-six tuns of wine and beer, to investigate that tumult.—Translated from the *Lutherische Kirchenblatte* by L. M. U.

For The Messenger. The Watering-places of England.—"Brighton."

*Mr. Editor:—*The 24th day of August, 1886, found us at the depot booked for Brighton. There are several watering-places in England of repute, Scarborough, Llandudno, Blackpool, Brighton, etc. We chose Brighton, as it was only a few hours by rail, and we could return the same day, if so disposed. Being "banker's day," a holiday in London, we might also study the habits of the people. 56,000 people went to Brighton, (according to the London Times) men, women and children.

Brighton is upon a chalk declivity in the middle of a broad and shallow bay, overlooking France, and yet so shallow as not to admit vessels of large size. New Haven, on the coast some miles distant, is the seaport for steamers between England and France via Dieppe. The population of Brighton exceeds 100,000; it is a miniature London by the sea, having the additional facility of not being subject to the fog which so envelope that large city. It houses are built without the English plot of ground separate from its neighbors, but contiguous, in long rows leading down to the sea. On the hill tops may be seen the race course, pavilion and aquarium, world-renowned, and built in 1782 by George IV. at an expense of £250,000.

Brighton was an early Roman settlement. Harold, the Anglo-Saxon king, lost his life at the battle of Hastings, Oct. 14, A. D. 1066, not far distant. In 1753, Dr. Russel, a physician of great note, recommended it as a sea bathing resort, and his practice being confined to the nobility and aristocracy of that day, the nobles congregated there during the season, and aided by royalty, made it the watering-place of England. Since George's time the succeeding monarchs shunned mingling with the people and secluded themselves in the castles and large landed estates in Scotland and Wales, and these watering-places have become the resorts of the common or middle classes of England, and strangers who visit the island. Thus then have passed from royalty into the corporation of Brighton all the rights of 1753, and all are under the regulation of that body.

The depot is situated upon the top of the hill from which the visitor can see a beautiful prospect. On each side are the cliffs, east and west, and long rows of cottages in all colors, with roads winding round and spanning bridges over cuts, making it a scene of beauty and giving the tourist not only a view of the place, but far out into the sea and across into France. As I stood upon the brow of the hill it seemed like a panorama. The thousands of pedestrians moving below—the show windows bedecked with flags or floating in the breeze, and horses well mounted in martial array, all added beauty to the scene, and impressed me with the freedom of this gala day. I felt the spirit of the multitude and I was carried far away to my home across the sea where I had often entered into the spirit of such days in my early youth. Innocent amusements kept the multitude in good humor. The scene recalled Coney Island in its palmy days—barring out the merry-go-rounds and the Babel of discordant sounds.

The aristocratic season commences Sept. 1st, and continues until the 1st of the year. Racing is the bane of England, and Brighton is as proverbial as Derby. The season was at hand and you could see the English jockey in training at almost every town. The popular parade is the New Pier, built in 1866—1150 feet long; then there is the Chain Pier, built in 1826, not much in use. The bathing houses run down to the sea; the sea front is three or four miles in extent, studded with palaces and hotels of no mean order. The life of the place centres itself on the coast, and while there were few bathers to be seen, the whitened sails of fishing smacks appeared all along the shore, pushing in and out with passengers for an hour's recreation. I was astonished at the meagre surf; it seemed scarcely a ripple, and yet you could see the little white covered wagons, to which were attached horses, and in them the bather was taken out and dipped into the foaming waters. Not like in Atlantic City, disporting themselves in odd bathing suits and floating out to sea by the thousands; but singly enjoying a bath as a hygienic measure for one's own comfort and delight. This is after all the only sensible way of bathing; no exhaustion or cold imperilling life and health, with vitality lowered and endless involved troubles.

The favorite amusement with the people seemed to be riding in "Tallyhos," and several excursions five or six miles out, went one every half hour during the day. As I left London the guard said: "Do not forget to go to 'Devil's Dyke.'" I went. It is an amphitheatre or embankment against the encroachment of the sea. For six miles we gradually ascended the chalky cliff, having Brighton as our base. It was a beautiful sight to follow the curling smoke as it ascended heavenward from the many chimneys of Brighton and to watch the reeking hive of restless people

diminish as we advanced up the hill-tops. The roadside winding up the hill was alive with wild flowers of all colors, with meadow grass upon which sheep were feeding, while as far as the eye could see were innumerable flocks with shepherds watching them. This is the region of Southdown mutton, and London gets her supply from this and neighboring outlying districts. No one visiting England will find fault with the grilled mutton as supplied in her many restaurants and so well come on every table.

As we neared the plateau and dyke with the moats all covered with verdure from top to bottom, the most remarkable natural formation I have ever seen burst into view. I stood in wonder at the magnificence of the sight. On a clear day you can count sixty-five church spires and Windsor Castle twenty miles away. The scene is picturesque and inspiring. I was peering into eight of the richest shires of England. I then only realized the prodigious amount of labor to develop such a scene; to fit up out of chalky soil a *garden spot*, unrivaled anywhere. Irrigation and the landscape gardener have gone hand in hand until the soil teems with fruitage and flowers. I did not wonder that the English are aesthetic and that the *beautiful* is born with them, going out in every avenue of life and showing itself in flowers and leaves wherever you turn. I could only exclaim to myself after the survey, with the psalmist: "Man truly is but little lower than the angels yet thou hast crowned him with glory and power." Man's science, God's gift, has made him enrich the fallow ground, and in developing the mundane, has taught him a higher life of development in which the beautiful and sublime are represented. I left Brighton and its beauties with regret, and will ever hold in remembrance the happy hours spent by the sea. I am yours,

D. S. GLONINGER.

Family Reading.

For Love's Sake.

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day;
Dusting nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.
Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the sun,
And clearing the meal away,
And going on little errands
In the twilight of the day.
One day is just like another!
Sewing and piecing well
Little jackets and trousers
So neatly that none can tell
Where are the seams and joinings—
Ah! the seamy side of life
Is kept out of sight by the magic
Of many a mother and wife!
And oft when I'm ready to murmur
That life is flitting away,
With the selfsame round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine:
"You are living, toiling for love's sake,
And the loving should never repine."
"You are guiding the little footsteps
In the way they ought to walk;
You are dropping a word for Jesus
In the midst of your household talk;
Living your life for love's sake
Till the homely cares grow sweet—
And sacred the self-denial
That is laid at the Master's feet."

—Mother's Companion.

About the New Preacher.

"How do you like brother Jones?" This was what Solomon Smith asked me, I having accepted his invitation to go and hear the new preacher in Smithville. I replied that I liked him very much, for he preached an earnest gospel sermon. "But did you see how awkward he was? Why he knocked the hymn-book off the pulpit with one of his clumsy gestures. And then he used any amount of bad grammar. You did not like that, did you?" "Of course not. But in spite of those little infelicities of manner and style, he is a grand preacher and I will tell you why. First of all, he doesn't preach himself. He seems to forget all about himself. He talks and acts like an ambassador who has been sent on a mission, not who claims attention in his own name, nor by reason of any skill that he has in presenting his message, but on account of the message itself, and the dignity and claims of the sender. There is nothing so trying to me as self-consciousness in the pulpit. Better an awkwardness than that. In the second place, I like Mr. Jones, because he believes in God. You can see that especially in his prayers. He talks with God just as Abraham did when he stood before Him pleading for Sodom. He evidently realizes that the Church is God's house, and that God Himself is there in some special manner, to welcome His people, and to hear what they have to say to Him. Such prayers

make me feel that I am at Bethel, standing by Jacob as he wrestles with the angel of the Lord. It is a great thing, I tell you, for a preacher to have such faith in God's presence as Mr. Jones has, to be able to stand before a congregation so absorbed in communion with God that he forgets all else in the fervor of his devotion.

"I like Mr. Jones in the third place, because he believes that all men are sinners, and he is not afraid to tell them so. How plain and emphatic, and how tender and loving, was his statement that 'the whole head is sick and the whole heart faint!' I tell you, Solomon, unless a preacher is thoroughly orthodox on depravity, he wouldn't do much good. You must make men realize that they are sick, before they will apply to a physician. You must convince them of sin before you can get them to welcome a Saviour.

"My fourth reason for liking Mr. Jones is that he believes in the Bible. He is constantly appealing to the law and the testimony. His sermon bristled with quotations. They were not from theologians, or from the poets, but from the Word of God. When he found a 'Thus saith the Lord' for anything, he was satisfied and insisted that his hearers ought to be. I am sick of this modern rationalistic style of preaching. We don't want in the pulpit messages from men, but messages from God. I like to hear a preacher who speaks with authority, because he speaks the words of his Master and mine. How absurd for the most learned man to try to prove that which God has proclaimed as true in His holy book.

"My fifth reason for liking Mr. Jones as a gospel preacher is that he evidently believes in the assurance of faith. He thinks that if people are converted they ought to know it, and be happy in the knowledge. He has no patience with the moping, sighing sort of Christians, who hope that they have a hope. He evidently knows in whom he has believed, and is persuaded that God is able to keep him, and he thinks that we all ought to have the same knowledge and persuasion.

"I have many more reasons for liking Mr. Jones, but I will give you only one of them now. He is as indignant as Paul was with the Christians who continue in sin that grace may abound. He believes in our showing our faith by our works. He believes that if we love a holy God, we will want to be like Him. He believes that we ought to be pressing towards the mark for the prize of our high calling; that we ought to work out our salvation with fear and trembling, to perfect holiness in the fear of God. I tell you, Solomon, we have too many philosophical preachers, too many poetic preachers, too many pictorial preachers; what we need in this age of abounding worldliness is plain, earnest, pungent gospel preaching. And when I hear a man in the pulpit who speaks *as if* God had sent him to try to save a perishing world, I don't criticize his grammar, or his gestures—I honor him as an ambassador of my Lord." —Occident.

Minister's Vacations.

The Boston Globe recently devoted two columns or more to a consideration of ministers' vacations. It sent out a large number of blanks containing questions relating to the subject to which the clergymen of Boston were asked to reply. These replies show great unanimity as to the value and propriety of the summer rest, most of the writers premising however that the Church work should, if possible, be carried on in their absence by the help of others. To the direct question, Do you approve of ministers taking a vacation? we quote the following answers, which may be found instructive as well as interesting:

"Most assuredly; the same as any hard worker."

"Certainly; much more will be accomplished in the long run."

"Yes; all animals should have rest, especially those who use their brains more than their jaws."

"Many a minister would be unable to bear the strain for ten years were it not for his annual rest."

"If ministers do not take a vacation, their people will take a vacation from hearing them the rest of the year."

"I approve of all men taking a vacation; the workingman, distinctively so called, should jealously guard his vacation as one day out of every seven, and the minister who cannot obtain that should regard it a religious duty to take its equivalent when he can."

"I pity the people whose minister does not. Many discussions of ministers' vacations show lack of appreciation on the subject. The minister's task is largely to influence men by public address. This requires the most buoyant physical vigor. The excellence of literary work essential can come from no tired brain. Again, the strain on the nervous system of a true pastor from being in close, sympathetic call of 200 families or more, can only be appreciated by himself. There are always dead in his house, always anxiety over the wayward. Weeks away are required to keep up the tone. If we work seven days in the week, there must be rest somewhere. It is not a question whether a class of men shall have more days' rest than another class, but how can the preachers accomplish the most; and while they are as willing as any other class of men to count for all they are worth, the testimony of experts, that is of the ministers themselves, that more will be accomplished with the rest than without it, is certainly of more weight than opinions of those who are not pastors. It is not so much rest from the

bare act of preaching, as from the care of one's own people. While it is eminently true that a little explanation often promotes good feeling, and that the preachers should be willing to show reasons for their vacation, it is no less evidently true that all are in the hands of men who do not emphasize the business relation, but would be glad to give us greater privileges than we have."—*N. Y. Evangelist.*

An Oculist's Test.

In a large factory in which were employed several hundred persons, one of the workmen, in wielding his hammer, carelessly allowed it to slip from his hand. It flew half way across the room, and struck a fellow-workman in the eye. The man averred that his eye was blinded by the blow, although a careful examination failed to reveal injury, there being not a scratch visible. He brought a suit in the courts for compensation for the loss of half his eyesight, and refused all offers of compromise. Under the law the owner of the factory was responsible for an injury resulting from an accident of this kind, and although he believed that the man was shamming, and that the whole case was an attempt at swindling, he had about made up his mind that he would be compelled to pay the claim. The day of the trial arrived, and in open court an eminent oculist retained by the defense examined the alleged injured member, and gave it as his opinion that it was as good as the right eye. Upon the plaintiff's loud protest of his inability to see with his left eye, the oculist proved him a perjurer, and satisfied the court and jury of the falsity of his claim. And how do you suppose he did it? Why, simply by knowing that the colors green and red combined made black. He prepared a black card on which a few words were written with green ink. Then the plaintiff was ordered to put on a pair of spectacles with two different glasses, the one for the right eye being red and the one for the left eye consisting of ordinary glass. Then the card was handed to him, and he was ordered to read the writing on it. This he did without hesitation, and the cheat was at once exposed. The sound right eye, fitted with the red glass, was unable to distinguish the green writing on the black surface of the card, while the left eye, which he pretended was sightless, was the one with which the reading had to be done.—*Pottery Gazette.*

A Mother's Power.

A moment's work on clay tells more than an hour's work on brick; so work on hearts should be done before they harden. During the first six or eight years of childhood mothers have chief sway, and this is the time to make the deepest and most enduring impression on the youthful mind. Often, very often, do men and women ascribe their conversion to the prayers of holy mothers. The examples of maternal influences are countless. Solomon himself records the words of wisdom that fell from his mother's lips, and Timothy was taught the Scriptures from a child by his grandmother and his mother. Parents who thus act and teach and pray, may well commit their children to Him "who delighteth in mercy."

Youth's Department.

What Mother Says.

Now here's a hand-glass, let me try
If I can this time see
Just one of all those funny things
My mother sees in me.

She says my eyes are violet,
And what she says is true,—
But I think they are just two eyes:
Don't they look so to you?

She says my lips are cherries red,
And makes b'lieve take a bite;
They never look like that to me,—
But Mother's always right.

She says each cheek is like a rose:
And this I surely know,
I never would believe it,—but
What Mother says is so.

She says my teeth are shining pearls;
Now that's so very queer.
If some folks said it, why, I'd think,—
But then, 'twas Mother dear.

I only see a little girl,
With hair that's rather wild,
Who has two eyes, a nose and mouth,
Like any other child.
—*St. Nicholas for September.*

A Girl King.

There were tears and trouble in Stockholm; there was sorrow in every house and hamlet in Sweden; there was consternation throughout Protestant Europe. Gustavus Adolphus was dead! The "Lion of the North" had fallen on the bloody and victorious field of Lutzen, and only a very small girl of six stood as the representative of Sweden's royalty.

The States of Sweden—that is, the representatives of the different sections and peoples of the kingdom—gathered in haste

within the Riddarhaus, or Hall of Assembly, in Stockholm. There was much anxious controversy over the situation. The nation was in desperate strait, and some were for one thing and some were for another. There was even talk of making the government a republic, like the State of Venice; while the supporters of the King of Poland, cousin to the dead King Gustavus, openly advocated his claim to the throne.

But the Grand Chancellor, Axel Oxenstiern, one of Sweden's greatest statesmen, acted promptly.

"Let there be no talk between us," he said, "of Venetian republics or of Polish kings. We have but one King—the daughter of the immortal Gustavus!"

Then up spoke one of the leading representatives of the peasant class, Lars Larsson, the deputy from the Western firds.

"Who is this daughter of Gustavus?" he demanded rudely. "How do we know this is no trick of yours, Axel Oxenstiern? How do we know that King Gustavus has a daughter? We have never seen her."

"You shall see her at once," replied the Chancellor; and leaving the hall he returned speedily leading by the hand a diminutive, but by no means bashful-looking, little girl. With a sudden movement he lifted her to the seat of the high silver throne that could only be occupied by the Kings of Sweden.

"Swedes, behold your King!"

Lars Larsson, the deputy, pressed close to the throne on which the small figure perched silent, yet with a defiant look upon her little face.

"She hath the face of the Grand Gustavus," he said. "Look, brothers, the nose, the eyes, the very brows are his."

"Aye," said Oxenstiern; "and she is a soldier's daughter. I myself did see her, when scarce three years old, clap her tiny hands and laugh aloud when the guns of Calmar fortress thundered a salute. She must learn to bear it," said Gustavus our King; "She is a soldier's daughter."

"Hail, Christina!" shouted the assembly, won by the proud bearing of the little girl and by her likeness to her valiant father. "We will have you and only you for our Queen!"

"Better yet, brothers," cried Lars Larsson, now her most loyal supporter; "she sits upon the throne of the Kings; let her be proclaimed King of Sweden."

And so it was done. And with their wavering loyalty kindled into a sudden flame, the States of Sweden "gave a mighty shout" and cried as one man, "Hail, Christina, King of Sweden!" —*From "Christina of Sweden," by E. S. Brooks, in St. Nicholas for September.*

Curiosities of Sound and Vibration.

Not many evenings ago, while a young lady was singing, the glass shade on a gas-burner broke, frightening the singer nearly out of her wits, and though the chandelier contained nine glass shades, the one immediately in front of where the lady stood was the only one broken. Her voice, which was loud and strong, had shattered the glass, but it is not less strange than true. I know a person who can break a small tumbler of thin glass by holding it before his mouth and making a peculiar trilling noise. While away up amid the Alpine solitudes of Switzerland a few years ago, I noticed the muleteers tied up the bells on their mules, and was told that the protracted combined tinkling would start an avalanche. A dog barking will make the strings of a piano-forte sound, and, after all, vibration of the strings is what makes all the music.

Vibration is simply a moving to and fro, as we can see the pendulum of the clock do. All things have a certain vibration, though we cannot always see it. Some things have a number of vibrations in their different parts, and when two things vibrate in time with each other, and are near each other, though it is only air that connects them, the movement of one is affected by the other. The lady's voice broke the shade in the chandelier because the two vibrated in time with each other, and the motion of the voice so increased the motion of the glass as to loosen its particles and allow them to fall apart. When two clocks whose pendulums have the same range of vibration are in the same room, and the clock doors are open, if the pendulum of one is set in motion the pendulum of the other will also move. This is the reason: every time the pendulum of the clock vibrates it sends a puff of air in the direction of the pendulum of the second clock, and these puffs, continued regularly, set the pendulum of the second clock going. When two pianos are in the same

room, if the strings of one are struck, not only will they vibrate, but also the corresponding strings of the other piano, providing that the forte pedal of the second piano has been depressed. If you whistle a note into a piano or violin, the strings of the instrument in unison with that note will audibly take it up.

I noticed the boys carrying milk about the streets of London in pails which hang from a yoke on their shoulders, and are held off from their bodies by hoops just below their waists. If these boys kept up a regular step, the vibration of their bodies would increase the vibration of the milk until that was spilled. The little fellows may not quite understand the philosophy of the matter, but they know they must change their step from time to time to keep the milk in their pails.

A strong gust of wind will uproot a majestic tree when it comes just in time with the tree's own swing or vibration. Some years ago there was considerable trouble and annoyance in one of the mills in Massachusetts, because the walls and floors of the building were shaken on certain days by the machinery. At these times nearly all the water in the pails would slop out by the motion of the factory. It was finally discovered that on this particular day the machinery beat at a rate in keeping with the vibration of the building, and the trouble was readily overcome by making the machinery work either slower or faster than had been the custom.

The first iron bridge ever built was that at Colebrooke Dale, in England. While it was building a fiddler came along and said, "I can fiddle that bridge down." The workmen, little alarmed, bade him fiddle away to his heart's content. Whereupon the musician tried one note after another on his instrument, until he hit one in tune with the movement of the bridge, and the structure began to quiver so perceptibly that the laborers begged him to cease and let them alone, which he did; otherwise the structure would surely have fallen.—*Harper's Young People.*

Differences in Social Customs.

Europeans uncover the head as a token of respect or reverence; Orientals never uncover it, and the Turkish Ambassador is allowed to retain his fez even in the presence of her Majesty. In church all men's heads are covered, but in China it is considered wrong to remove the hat. In Chine to uncover the head is a mark of disrespect. To salute with the left hand is a deadly insult to Mohammedans in the East, and for this reason the native commissioned officers of our Indian army in giving the military salute confined it to the sword held in the right hand, without at the same time raising the left hand to the forehead, as in ordinary English salute. Unlike our women, who, when they go out, adorn themselves most carefully, Thibetan women, when leaving their houses, smear their faces over with a dark, sticky substance. It is said that they do so in compliance with a law made by a certain Lama, King Nomokhan, in order to protect their morals by making them look ugly when in public. Thibetans also put out their tongue as a sign of respectful salutation, and in similar contradiction to our own customs the Malays, Fijians, Tongans and many other Polynesians always sit down when speaking to a superior. At Natavulo it is respectful to turn one's back toward a superior when addressing him, and among the Wahuma, in Congo and in Central Africa, the same custom prevails. The Todas of the Neilgherry hills show respect by raising the open right hand to the face, and resting the thumb on the bridge of the nose. By the way of compliment the people of Yiddah shake the fist; the inhabitants of the White Nile and Ashantee spit on those they delight to honor, and some of the Esquimaux pull noses.—*London Life.*

A Queer Fisherman.

Apes and Monkeys are always amusing creatures, and it is great fun to watch their tricks; but there is one ape, a native of the island of Java, who outdoes most of his relatives in the way of being ridiculous, especially when he amuses himself as a fisherman.

This ape is very fond of shell-fish, and there is a certain kind of sand-crab that suits his palate exactly. These crabs dig little homes for themselves deep in the sand, and thither they retire when they want a quiet rest or when any danger threatens. When all is well, they spend their time sunning themselves at the entrance of their holes, or hopping along the water's edge in search of food.

The apes know their way, and while the crabs are looking for a dinner, they also are bent on obtaining one for themselves. Apes, you know, can move very quickly. They wait until they see a party of crabs apparently unconscious of danger, and busily engaged in discussing a piece of seaweed or devouring the insects they are fond of. Moving stealthily forward as close as they dare, the ape gives a sudden leap and seizes as many as possible of the poor, unsuspecting crabs, which are speedily crunched into a shapeless mass by his strong jaws and devoured.

But the crabs are very active too, and it often happens that they will take alarm in time to scamper quickly to their holes, and so cheat the ape out of his anticipated meal. When this occurs, the ape has recourse to a stratagem which proves how intelligent he really is, and which makes him appear, as I have said, one of the most amusing and ridiculous of creatures.

The ape of Java, unlike others of his species, possesses a very long tail. He moves quietly up to the hole into which he has seen the crab disappear, thrusts his tail into it, and awaits events. The crab, indignant at such an intrusion, makes a spirited attack, and fastens upon it. This is precisely what the ape wants. He gives a sudden spring forward; the crab, having no time to collect his ideas, is drawn to the surface, and in a moment the ape has him in his claws. Poor crab! victim of his anxiety to punish the invasion of his home! One traveller tells us that "there is a comical look of suspense on the ape's face as he thrusts his tail into the hole and waits for the crab to seize it." —*Harper's Young People.*

Keeping Awake.

A London paper contains the following information regarding the methods of keeping people awake in church in the olden time:

On the 17th of April, 1725, John Rudge bequeathed to the parish of Trysall in Shropshire, twenty shillings a year, that a poor man might be employed to go about the church during the Summer and keep the people awake. A bequest of Richard Dogery of Farmcote, dated 1659, had in view the payment of eight shillings annually, to the church of Claverly, Shropshire, for a similar purpose. At Acton Church the churchwardens used to go around in the church during service with a huge wand in his hand, and if any of the congregation were asleep, they were instantly awakened by a tap on the head. At Dunchurch in Warwickshire a similar custom existed. A person bearing a stout wand, shaped like a hay-fork at the end, stepped stealthily up and down the nave and aisles, and wherever he saw an individual asleep, he touched him so effectually that the spell was broken—this being sometimes done by fitting the fork to the nape of the neck.

A more playful method is said to have been used in another church, where the beadle went round the edifice during service carrying a long staff, at one end of which was a fox's brush, and at the other a knob. With the former he gently tickled the faces of the female sleepers, while on the heads of the male offenders he bestowed with the knob a smart rap.

The Bells of Moscow.

The bells of Moscow. There may exist such musical intonations elsewhere, but I have never heard them. Every morning at an early hour the bells in the churches near the Slavianski Bazaar lifted their grand voices, not suddenly in stunning avalanche of sound, but in single successive notes in the same diapason, which filled the air with harmonious pulsations, deep and thrilling as those of a mighty organ.

All other bells, even festive bells in other lands, are a jangle and a wrangle forever hereafter, excepting "Big Ben" of Westminster, and St. Mark's in Venice, which in their melodious resonance are akin to those of Moscow. The great bell of the Ivan tower is unequalled in size as well as in *timbre*; it was brought from Novgorod the Great, where it once called the population to arms when the Muscovite Grand Dukes threatened their freedom.

There are thirty-two more bells in the Ivan tower, two of them made of silver, and the oldest one bears the date of 1550. There are three hundred and forty-five churches in Moscow, and as doubtless they all have bells, the flood of melodious sound on Christmas and Easter morning may be imagined. At the foot of the Ivan tower stands on a low granite pedestal the colossal Tsar Kolo kol, or King of Bells, which

weighs about five hundred and fifty thousand pounds. Its date is unknown, for it fell and was recast several times, and each time gained essentially in weight. In 173 it was last recast, and the ladies of Moscow commemorated the occasion by throwing into the liquid metal many jewels and gold and silver ornaments, which probably weakened its strength, for it fell again five years later, and remained half buried for a century. This tower of brass with walls two feet thick capable of holding twenty-five or thirty men, will probably never again fulfill its mission as a bell, but now poses as a monument and a failure. The clustered bells that ring successive notes in the same diapason, remind me of an anecdote of a certain princess who was accustomed to entertain her guests by the instrumental performance of a number of her serfs, who were trained, according to a prevailing custom, to sound each his single note in the proper place in the harmony.

One evening the musicians were not forthcoming as usual, and on the princess being asked the reason, she replied "I am very sorry that you can have no music to-night, but my C sharp has received forty lashes of the knot to day, and is therefore unable to sound his note." —*Russian Days.*

Taught Early.

He was a pretty little fellow, but it was his manners, not his looks, that attracted everybody—clerks in the stores, people in the horse-cars, men, women and children. A boy four years old, who, if anybody said to him, "How do you do?" answered "I am well, thanks," and if he had a request to make, be it of friend or stranger, began it with "Please." And the beauty of it was that the "Thanks" and "Please" were so much a matter of course to the child that he never knew he was doing anything at all noticeable.

"How cunning it is," said a showy woman to his mother, as they sat at dinner at the public table of a hotel one day, "to hear that child thank the waiters, and say 'please' when he wants anything. I never saw anything so sweet. My children have to be constantly told if I want them to thank people. How well you must have taught him, that he never forgets."

"He has always been accustomed to it," said the mother. "We have always said 'Please' to him when we wished him to do anything, and have thanked him. He knows no other way."

The showy woman looked as if she did not need any further explanation of the way in which habits are formed.

Probably you do not.—*Wide Awake.*

Moses the Gentleman.

A class of boys in a London Board school were asked what sort of a man was Moses. In reply they said he was "meek," "brave," "learned," and at last one little fellow piped up "He was a gentleman." The surprised official asked "What do you mean?" "Please, sir," was the reply, "when the daughters of Jethro went to the well to draw water, the shepherds came and drove them away, and Moses helped the daughters of Jethro, and said to the shepherds 'Ladies first, please, gentlemen.'"

Pleasantries.

Old lady (at railway news stand)—Have you the *Century*, boy? Boy (very busy) —Yes'm, chewing tobacco or magazine?

Jack—Is that a valuable ring you've got on, Gus? Gus—I've hung it up for \$75. Jack—You don't say so? Gus—Yes. Seventy-five times. Dollar each time.

A wild man has been captured in the Michigan woods whose cranial development resembles a cocoanut. He is thought to be a Chicago detective searching for somebody.

Mrs. Hayseed (whose son is at college)—George writes that he is taking fencin' lessons. Mr. Hayseed—I'm glad o' that. I'll set him a diggin' post holes when he gets home.

Jealous Mrs. Ipstein—"Aha, Elias, you vos peen flirtin'! How dis long hair gom your goat-sleef on, eh?" Conciliatory Mr. Ipstein—"S-s-h, Raychel! I solt von eggselsior maddress for hair-to-day. Dot voder sellin' samble."

Mr. Popinjay—"Woman's curiosity amuses me." Mrs. Popinjay—"Aha—by the way, what's the stain on your hand?" Mr. Popinjay—"Paint. I was coming by Blobson's fence and just touched my finger to see if it was dry."

THE MESSENGER.

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.
 Rev. D. B. LADY,
 Rev. C. S. GERHARD,
 Rev. J. S. KIEFFER, D. D., } SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the **business of the Office** on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, AUGUST 31, 1887.

A short time ago the sickness of a minister at a large Methodist assemblage incidentally revealed the fact that although he had labored long and faithfully in a foreign field, he was in destitute circumstances, and that his bad health was due in part to his inability to supply his wants. The fact that the man's innate modesty had kept him from saying anything about this, made the case all the more touching. It need not be said that the wants of the brother were instantly and abundantly supplied. There are like cases of distress in every Church. They are unknown and unrevealed, because the most worthy people would sooner suffer than make their wants public, and those who would come to their help are thoughtless. Dr. Cattell ventilated this subject last year in the Presbyterian Church, with good effect, and we hope that Dr. Deatrick's article this week on Ministerial Relief, will awaken our people to a sense of duty.

Elder Louis Markell of Frederick City, has the sympathy of his very many friends, in the loss of his wife, whose decease is recorded among our obituary notices. It is a consolation to know that heaven is peopled through the very processes that desolate our earthly homes. The corn of wheat must die; the consummation and glorification of all that our nature requires lie beyond the present order of the world's fallen life. But God's own day is coming.

The coming German Catholic Convention at Chicago threatens a breach between the Teutons and the Irish. The former secured the services of the German prelates to perform the services, in the place of Archbishop Feehan, who pleads other engagements, whereupon the *Catholic Advocate* compares their language to the grunts of swine, and says, "the advocates of this form of speech want now to establish its discordant grunts in America, and desire by a side wind to gain the assistance of the Catholic Church to stamp out the English." It appears from this that having the main devotional services in Latin, does not keep out the jealousies that grow out of a diversity of tongues.

Four years ago Dr. Titus L. Brown, the noted free-thinker wrote his own funeral sermon, and it was preached at his burial lately in Binghamton, New York. The discourse has fallen dead, although many efforts to produce an effect with it have been made.

Congregationalism, if reports are to be trusted, seems to thrive better outside of New England than in it. The *Congregationalist* after studying the state of religion in Vermont, says: "About sixty-nine churches have died out altogether in that State, or been united to others. It is found that the membership of Congregational churches there has diminished by about three thousand in the last fifty years. It is found that of those residents who live two miles or more from a church but about one-third ever attend it. It is believed that of an entire population of 332,286, from 100,000 to 125,000, besides invalids and little children, never hear the Gospel."

But an exchange gives some items that are more encouraging. It says: "Less than a score of years have passed since the founding of the First Congregational church in Springfield, Mo., and already they have a strong and flourishing college of conspicuous promise, and five churches with an aggregate membership of 554. The Congregationalists, three years ago, only had one Norse student. Now they have thirteen, and have organized twelve mission stations among these races."

Public Opinion, says Mrs. Cleveland is justly indignant at the promiscuous use made of her face in the way of labels for cigar boxes, mucilage, soap, etc. No one can wonder at this. In England, where people delight in such titles as Laundress

to the Queen, or Barber to the Prince of Wales, they may mean simply that they have a government license, or they may be boasting of a commendatory nearness to royalty; but in this country, where the President's wife sustains no official relation to citizens, the freedom spoken of by our contemporary means want of good taste, or perhaps, of good manners. With all this, however, we have not noticed anywhere in the press, anything but complimentary remarks about about the woman whose social position entitles her to be called the first lady of the land.

Editorial Correspondence.

Bethany Orphans' Home.

WOMELSDORF, Pa., Aug. 25th, 1887.

Any one who visits the Lebanon Valley after a long interval, will be struck anew with its exceeding richness. The native trees in all the fields and on the mountain sides tell of that, and the well-tilled soil speaks of the abundance that mother earth pours into the lap of the husbandman. The ride hither along the Schuylkill, with its shady banks and fairy islands all canopied by the beauteous skies, is enchanting. Even when the heavens are overcast with clouds they do not seem like a pall, but only mellow the tints, and when the sun breaks out and floods everything with light, it seems as if the outward world only smiles the more brightly because of the tears it has been shedding. Then it is that the rainbow spans the east like a triumphal arch under which God's people are passing, and the west is flushed with iris hues,—an earnest of the glory that awaits the faithful when the evening of life shall have come.

The outward appearance of the Valley has been largely modified in the past twenty-five years by the scores of furnaces that have been built, and snort forth their flames, like huge monsters of the old mythology in some mighty effort to reduce everything to subserviency. These show enterprise—the development of industries; and this is well, for the strength of the hills is also God's, and should be utilized for the benefit and happiness of His creature, man. But is not this materializing work crowding out the very thought of Christ? No! a thousand times no! The church spires point to heaven amidst the smoke—Christian religion has kept pace with the spirit of the world. No where in all the land have the temples of God increased more rapidly than in the sections of country from which we pencil this letter. And one of the notable evidences that God and the mission of His people has not been forgotten in the midst of the busy hum of world life is, BETHANY ORPHANS' HOME at Womelsdorf. It seems to smile down upon the valley from its restful seat on the mountain side. Beautiful for situation it is, like Zion of old, though not far from the hiss of steam, and the roar of the iron mills.

This Home is of far more than local interest; for it is an expression of the life of our entire Church in one of its best phases. We need not trace its history. Many of us remember Rev. Emanuel Boring, the plain, pious German minister, whose heart was imbued with the love of God, as he took up the first orphan and commenced the "Home," which has since grown to be such a glory to our Church. We need not speak of its transfer from his own house to Bridesburg, and then to its present location, nor yet of the devastating fire of 1881. We need not speak of the way in which our people came to the front with their gifts to rebuild the house in its present form. In the midst of doctrinal controversies that nearly rent us asunder, throughout a fratricidal war that threatened the nation, this work still went on like a growth until it is now a crowned success. Good men labored and wore themselves out within its walls, sowing that others might reap, but their reward is certain to come in that day when all the forces and toil that brought about results will be correlated and owned before the assembled universe.

The Institution now owns, free from incumbrance, one of the finest farms in Lebanon Valley,—sixty-five acres under cultivation, and fine large buildings with appointments especially adapted to the purposes of a home. The boys work the land, and the girls do the sewing and other domestic work, and this is a feature of the school upon which every experienced philanthropist will congratulate the church, as it promotes industry and

trees the children from the pauperization which is the bane of so many charitable institutions. We wish that our people would learn to appreciate this fact. Next to the learning of mechanical trades, which seems almost impossible in these days, agricultural pursuits are the safest for the young,—the freeest from temptation and most likely to conduce to the formation of good habits and sturdy character.

The location of the school on the wooded-elevation, with a magnificent spring of water gushing from its base is especially adapted for its purposes. It is healthy beyond question, and there is not a surrounding influence that is not favorable to the best interest of the inmates. The last report says: The farm produced during the past year, as follows: 295 bushels of wheat, 325 bushels of corn, 439 bushels of oats, 150 bushels of potatoes, 130 bushels of winter apples, 65 bushels of grapes, 30 bushels of peaches, 10 barrels of cider, 18 tons of hay. Total receipts for the year, \$5,824 41; expenditures, \$5,701.55; balance in treasury, July 7th, 1887, \$122.86. In this is not included the value of goods donated or products of the farm.

There were at the time of the Annual Meeting of the Board, July 14, 1887, seventy-three children at the home, and as the Superintendent said to-day, no farmer would expect to support such a large family from so small a tract. Money is still needed to finish improvements, etc., but the institution does so much for itself, that the little required to keep it above want and debt will doubtless be supplied from time to time.

Since the organization of the Home September 21st, 1863, over four hundred children have been cared for. The care exercised over them has not been merely temporal. They have been nurtured in the admonition of the Lord and the good results eternity alone will reveal.

We make an especial appeal for this institution. In addition to material aid, Bro. Yundt, the earnest Superintendent, needs the confidence and the prayers of the Church, in his arduous and responsible duties. The interested crowd that came from near and afar to-day to attend the twenty-fourth anniversary showed, that their sympathies were with him, and if others would come and see for themselves, could not fail to have their hearts enlisted in the work. The appearance of the children and their singing was highly creditable. A band of musicians from Ephrata was present and led the assembled congregation in the closing hymn.

Next year the twenty-fifth anniversary will be celebrated and it will be an occasion of especial interest. A review of the work of the institution will then be presented. Meanwhile the Superintendent would like to get a history of all who have been inmates of the home, and any information given to facilitate this work will be gladly received. It will be remembered that the books were burned with the Home in 1881, and that many valuable records were thus destroyed. P. S. D.

Denominationalism in Japan.

Denominationalism does not fare well in Japan. The Japanese manifest a desire for Christianity, but they have no desire for the denominations. "The Jesus Way," as they expressively and beautifully call the Gospel, attracts them, but the system of acts, divisions and denominational differences and peculiarities repels them. There is something curious, interesting and instructive in what our senior missionary represents them as saying upon this subject. They say to the missionaries: "These denominations, as you call them, are no doubt very interesting to you; they have no interest whatever for us. They are historical; they connect you with, and remind you of, your past history as parts of the Christian Church. But they mean nothing for us, who have no Christian past as yet, who are just beginning our history, and ought not to have imposed upon us the differences and divisions evolved by your history." It must be acknowledged there is strong good sense in this. Who can say much against it?

Moreover, the Japanese consider that it would be bad economy to establish, and call upon their countrymen to support, a number of different denominations, all holding the same belief and teaching the same Gospel. They protest against the waste of resources which this would involve. On business principles, and because they do not wish to see their countrymen impoverished by the support of a variety of churches occupying the same

ground with colliding interests and claims, they desire to have one united Church of Japan. Along with this goes another. The Japanese have a strong and natural desire to "belong together;" to be members together of one strong, broad, comprehensive, influential Church. Of this desire a curious instance is given. A certain missionary in Japan, preaching the Gospel earnestly and conscientiously according to the principles and peculiarities of his denomination, gathered a congregation of converts. Presently, the members of it became aware that the church to which they belonged was in some measure exclusive; that they were separated in a manner from their fellow-Christians; that they were not permitted to commune with others, nor others with them. Being surprised and grieved at this, they held a conference in regard to the matter, and then came to the missionary and inquired (with a drollery of which their ignorance of denominationalism made them unconscious) whether they could not "have that changed." Having had it proved to them out of the Scriptures that the arrangement could not be changed they, after another conference, proceeded themselves to change the situation by rising up in a body and leaving the missionary, to go where they might be able to commune with other Christians. What a testimony this was to the strong, natural and constitutional desire of Christians wherever things are in a normal condition, to "belong together."

One cannot but sympathize with the views and feelings of the Japanese in regard to this subject. Surely we ought to be slow to plant needlessly in that virgin soil the seeds of differences and divisions which, among ourselves, can hardly be considered to have brought forth fruit unmixedly good. It seems hardly less than an outrage to seek to perpetuate among the Japanese those historical distinctions with the production of which they had nothing to do, and which, where they do exist, are felt by many of the best and most thoughtful men to be in many respects a burden and an obstruction. Japan is a new land for Christianity; her people must receive the Gospel very much as the first converts received it from the Apostles. The Christian Church adapts itself to every new people it comes to. The Church of Japan may be expected to be in some respects of a new type and somewhat different from that of any other nation; to be whatever the individuality of that interesting people, and the new conditions there present, may determine it to be. No denominational differences or controversies of other land sought to stand in the way of the free development of the Church of Christ in Japan.

In the course of time, religious denominations or something in place of that, may arise also in Japan; for it is almost impossible that the fullness of the Gospel should not manifest itself in the form of different types. But these must be her own and not ours. They must be the legitimate outgrowth of her own history. They must be developed from within, not fastened on from without. In the one case they may be serviceable and helpful; in the other they can hardly be otherwise than shackling and crippling.

We need to be thankful that our Church, in its missionary work in Japan, has part in that co-operative union which has been formed by several kindred denominations laboring in that field. This United Church seems to be at present by far the strongest and most influential religious body in Japan. And, should the powerful Congregational body come into the union (a measure at present under contemplation) the Churches thus formed would be of so dominating a character as virtually to build together in one the great bulk of Japanese Christians; would, in fact, be the foundation and the beginning of the Japanese Church, whatever form it may seem fit to God in His Providence that Church shall assume.

Meanwhile, Japan will have paid no small portion of her debt to the Christian nations now seeking to evangelize her people, if her experience shall have thrown light for us on the solution of this dark problem of denominationalism, with which we are just now struggling. Denominationalism may have done considerable good; it is certain that it has indirectly caused no small amount of harm. It has been divisive and exclusive; it has been wasteful of resources; it has balked the people of their innocent desire to belong together in one large, comprehensive, influential Church; it has given us, in many a village, six starving ministers and six gasping congregations, where one church

would have answered all the need, would have been well supported at half the expense, and would have bound the community together in its social as well as its religious interests. The question how to remedy this evil is a real question, most urgently demanding answer at this present time. It would be curious if the answer should come to us from Japan; if it should be given to our missions in that heathen land, to show us, in Christian America, how different religious denominations may unite together in one body. J. S. K.

Communications.

A Missionary Trip.

On Saturday, July 23rd, I went to Topeka, and in canvassing found John H. Koller and family, formerly from Hamburg, Pa., Reformed people. From them I learned of several other Reformed families, but have not yet hunted them up. Thus our numbers increase steadily. On Sunday morning I preached in the Y. M. C. A. Hall, and at noon took the train and went to Abilene, where I preached in the evening for Brother Stauffer. The audience was very good, considering that the Salvation Army was holding the fort just across the street. Brother Stauffer always has large audiences, for his people are devoted to the church.

During the next day church matters were discussed until 4 o'clock when I took the train to Bennington, where Bro. Jeff Pyer met me and took me to the house of Samuel Best for supper. In the evening I preached in a school-house, 3 miles north, to a full house. They said this was the first preaching they ever had in this district. I expect to organize a congregation at this place. We now have 6 or 8 families residing near. The Santa Fe railroad is building through here and is making a station here. We are the first church on the ground. This railroad coming from Abilene this mission can be connected with the mission work in Dickinson county, for we need an additional minister in that county to attend to the increasing mission work.

Remaining over night with the family of John M. Deschner, the next day we made some visits to Reformed people and took dinner with Samuel Kline and his sister Susie. By an accident the previous week, Susie was thrown out of the wagon and broke a leg. But she is happy, and remarked to the missionary "if there is so much happiness in a bed of affliction, how much more must there be in the death-bed of a Christian." Only a few months ago Susie Kline left the Adamstown charge, where, for many years, she had been a faithful and devoted worker in the church and Sunday-school, and came to Kansas to keep house for her brother. To her must be given the credit of this new interest, for she was the first to write to the missionary and urged him to come and preach. A short time ago a neighboring Sunday-school had a celebration. No public speakers were present. Susie was urged to speak to the children, which she did in good style, I am informed, I am a firm believer in woman's work in the church.

My next stop was at Beloit, where I spent the night with Rev. D. J. Greenwalt who lives on a small farm near town. I urged him to resume the pastoral labors, but he says ill health will not warrant him in doing so though much he would wish to.

I next went to Stockton and preached two evenings in the M. E. Church. Mrs. Best, the pastor's wife, told me she was a member of the Reformed church previous to her marriage. At this place we have M. P. Isenberg, A. Keefer Isenberg, Hewitt Knode and their families, and George Fritz and others. Next I started for Nelson, Nebraska. I changed cars at Yuma and came to Warlick at 1 P. M. Here I had to spend the afternoon, and I believe it was the hottest I ever experienced. A dreadful hot wind was blowing from the south. On the north side of the house, on the covered porch, the thermometer marked 106 degrees. I was waiting for cooler atmosphere, but when, at 5 P. M., it rose to 107 degrees, I picked up my grip and marched off to Nebraska, going from Warwick, Kansas, to Hardy, Neb., one and a half miles distant, the two railroads not connecting by that much. At 6.30 took the train to Superior and spent the night with S. A. Yearick and family. Mr. Yearick is a first cousin of Rev. Z. A. Yearick. Superior has three saloons, each of which pays \$1500 license. It is rather a rowdy place, and is evidence to me that high license does not accomplish what prohibition does in making a decent community. A short time ago a prohibition speaker from Lincoln was dreadfully assaulted in bed, unprotected, by some Superior whiskeyites. Superior has about 2000 inhabitants.

At Nelson I preached on Sunday morning and evening in the Presbyterian church. It happened that the pastor was called away on Friday, hence I preached in his stead and our people attended. This was my third visit to this place but the first opportunity I had of preaching here. Some of the best citizens of the place are members of our church and we contemplate organizing a congregation. Prominent among our people are E. W. Imler, County Judge, J. H. Wetzel, attorney and graduate of F. and M. College, and a number of the prominent business men of the town, such as Thomas A. Fickes, A. W. Mock, J. Ritterbusch, Wm. Abelman, John M. Noble, S. E. Griffith and others.

My visit at this time was quite in contrast to that which I made to this place two and a half years ago. Then I had to drive 18 miles to reach the place, and the weather was fearfully cold, so that the wrappings froze to my beard. This time I came in the comfort of a handsome railroad coach. Railroads now come in from three different directions, and it is the present terminus of the great Rock Island road. This has given new life to the place, and large buildings are going up. It is the county seat. It has no saloons, the town voting against granting any licenses. The community seems very decent, and they believe in maintaining a pure moral atmosphere. A month ago a farmer brought a load of hogs to town, from which he realized \$52. This was seen by a railroad when the road was built; he asked to ride out in the country with the farmer,

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and one mile and a half out of town shot the farmer and robbed him. He was arrested and the third night afterward a large delegation took him out of jail and hung him to the railroad bridge. It was done very quietly, and the crowd, which was said to have assembled from all over the country, at once dispersed. This is summary justice, but can we wonder at it, when we consider the law's delays and final escape from due and just punishment.

My next place was Inland, in Clay county, where I visited the family of E. G. Groff, formerly of New Holland, and who is now County Surveyor, and is more especially engaged in plating towns for a new railroad company. I preached in their school-house, to a large audience, on Tuesday evening. Then went to Lincoln, the capital of Nebraska, and in company with Rev. E. Erb, called on the Reformed families of whom he had knowledge. Lately Bro. Erb commenced preaching every Sunday in Lincoln. The church work here should be pushed earnestly. By delaying we are losing opportunities. A Presbyterian lady told me she often heard the names of new members announced as coming from the Reformed church. I preached one evening and we intended to organize a congregation, but on account of a storm we were prevented from accomplishing our purpose. One man promised to contribute \$1000 toward a lot and church. A suitable lot would cost about \$6000.

Next went to Sioux City, Iowa, and spent several days. Here we lost great opportunities, but it is not too late even now to push the work. This city has quadrupled during the last five years and now has 31,000 people. One earnest Reformed member promises to secure a lot for a church—a lot that would likely cost from \$4000 to \$6000—raise the funds to pay for it what he does not pay himself, and give \$100 a year to pastor's salary. Also drove twelve miles into the country where 17 Reformed families reside—all well to do.

I am glad to learn that an energetic brother has been commissioned for this city. Hope he will go. Some of our members were just on the point of uniting with other churches, being tired waiting longer for our church. I announced the action of the Board and also that the Ladies' Society of the General Synod would take care of this mission point. This gave them new courage. I wish some of our eastern ministers could have my experience in visiting these families who long and pray for the establishing of the church of their fathers. I believe many would come as missionaries who now give it no thought as the call being personal and to them. The needed funds I believe would be forthcoming.

Next visited West Point in Nebraska, a county seat which was founded by Reformed people, and the community is largely made up of Reformed people, but they have all gone into other churches, mostly into the Lutheran, which started a few years ago, perhaps mostly on Reformed material and support, and is already the best congregation in the place. This place has seven churches and seven saloons. The morals are far from what they ought to be. I heard more profanity in a day than I hear in a prohibition town in a week.

Coming to Omaha I was surprised at the great progress made in the last two years. Omaha has a population of 100,000, and is a gateway to the great West beyond the Missouri river. This city should by all means have a missionary of the Reformed church. The Lutherans have a church building here costing \$60,000. I visited several excellent families of the Reformed church and, no doubt, many others could be found in a short time. I was told by a lady that it was simply surprising what progress there was made in the different churches of Omaha. Preached at Hiawatha and Topeka, and also stopped off with Rev. F. H. Keller at Wathena, and Rev. H. Shumaker at Holton. I forbear to mention many other interesting facts of this three weeks missionary trip in the heat of summer.

D. B. SHUEY.

The Conference at Mercersburg.

The account of the proceedings of the Spiritual Conference has been unduly delayed owing to a misunderstanding in regard to whom this pleasant duty was intrusted. This Conference met in the chapel of the Seminary Building at Mercersburg on Tuesday evening, Aug. 9th, and was in sessions for one week. Rev. M. H. Sangree conducted the opening services and preached a sermon appropriate to the occasion. The following officers were chosen for the ensuing year: President, Rev. M. H. Sangree; Secretary, Rev. D. Ditzler; Treasurer, Rev. D. A. Souders. The constitution adopted makes any minister or elder of the Reformed Church in the United States eligible to membership. The officers constitute the Executive committee which will fix the time and place of meeting, and attend to all necessary arrangements. We understand that the Committee think of appointing Mercersburg again as the place of meeting next summer, inasmuch as it was the general sentiment of the members in attendance. Mercersburg and its Seminary Building is most admirably adapted for a Spiritual Conference because of the quietude and retirement. No permanent place has been chosen, however, as it will be found desirable to vary in the places of meeting. The Committee will endeavor to secure extra railroad facilities for those who will attend next year.

Twenty-five ministers were in attendance at the Conference. There were also several elders present from time to time who seemed to enjoy the sessions as much as any one, and expressed the desire for the privileges of membership. A goodly number of ministers who expected to be in attendance were absent on account of sickness and death in their charges, or other unpropitious circumstances. But the Conference, notwithstanding that it was something new, was a decided success. Every one was delighted with it and felt that it was good to be there, and went home strengthened in mind and spirit for the performance of pastoral duties. Able, experienced men discoursed on timely and practical subjects. The general discussion which followed, and which was resumed in the "grateful shade" of those beautiful trees, was exactly what ministers need and they are not likely to get it in any other way. Such retirement for a season from the active parochial duties, "to view them in the perspec-

spective," to mingle with the brethren in devotions and study, cannot be otherwise than very beneficial and uplifting to the soul.

The following subjects were brought before the Conference: "The Private Religious Life of the Pastor," Rev. C. F. McCauley, D.D.; "Important Scientific and Biblical Problems in Relation to the Faith," Rev. Wm. Rupp, D.D., which was treated in three papers, I, "Introduction," II, "Evolution," III, "The Higher Criticism;" "The Pericopes and Church Year," was considered in a number of lectures by Rev. Geo. Lewis Staley, D.D.; "Educational Religion and Sacraments," in two lectures by Rev. S. N. Callender, D.D.; "The Pastor's Work among his members," by Rev. M. H. Sangree and others; "Missionary Work—The Pastor's Relation to it," in two lectures, by Rev. A. C. Whitmer. In addition there was Bible study from 7:30 A. M. to 8:30 A. M., under the leadership of a member of the Conference. Rev. A. D. Gring, of Japan, added not a little to the enjoyment of the brethren by his presence. He signed the Constitution with the rest, only he did it in Japanese style. His addresses before the members on "Missions in Japan" were exceedingly interesting and instructive.

On Sunday we worshipped with the good Reformed people of Mercersburg, Rev. J. W. Knappenberger, pastor, and enjoyed the Holy Communion with them in the morning. The members generally occupied the dormitories of the Seminary building and took their meals in the old dining hall in connection with Dr. G. W. Aughinbaugh's family—a very delightful arrangement.

Thus at a light expense we were permitted to spend a week in the beautiful mountain village for our spiritual and mental improvement. That meeting will be a green spot among the many events of the year, to be recalled only with pleasure. Evidently the Spiritual Conference, which has been so recently and so auspiciously organized, has come to stay a while. And we know whereof we speak when we say there will be a considerable swelling of the ranks next summer. The Conference meets in July or August, a time when many ministers take or should take a vacation. Let all who would enjoy a week of good things keep this matter in mind and present themselves at the next annual meeting.

B. F. B.

Mercersburg College.

A short article, based on the records of the past, and, in the light of these records, setting forth the relation of the Church to Mercersburg College, may not be unacceptable to the readers of the MESSENGER. To "remember the days of old," is sometimes attended with blessed results.

We preachers urge upon our people the duty of self examination, and hold it up as a *sine qua non* to healthful and vigorous growth in grace. May not the Church be similarly benefited by giving earnest heed to the same duty? It can certainly do no harm to remember the covenant into which the Church entered with the Regents of Mercersburg College, or the conditions on which the Mother Synod subsequently transferred the Seminary property at Mercersburg to the Synod of the Potomac. But to the records.

On the 21st day of June, A. D. 1871, the Board of Trustees of the Theological Seminary, in accordance with the direction of the Synod of the Reformed Church in the United States, executed a lease to the Regents of Mercersburg College for the grounds and buildings belonging to the Theological Seminary at Mercersburg for the term of ninety-nine years, at the annual rent of One Dollar." In the agreement then made it is stipulated that the property thus leased "shall be held by the Regents of Mercersburg College for educational purposes of the Reformed Church in the United States, and for no other or different purpose whatsoever." This lease was attested, signed, sealed and delivered as follows:

ATTEST:

D. W. GROSS,
President,
Seal of the
Theological Sem.

ATTEST:

THOS. G. APPLE,
President,
Seal of the
Mercersb'g Coll.

ATTEST:

J. HEYSER,
JNO. STEWART.

The year above lease was executed, 1871, Mercersburg College crowned its first class with the honor of the baccalaureate. The Synod of the Potomac had no existence then. It was organized in 1872. The lease, therefore, embodies the feeling and wishes of the entire Church east of the Alleghany mountains, and is not only an endorsement of the educational work then carried forward at Mercersburg, but the consummation also of an arrangement with the Regents of Mercersburg College, by which that work should be continued for the term of ninety-nine years. To say that this arrangement was only a "tub thrown to a whale," is a reflection on the integrity of Synod, at variance with that "charity which thinketh no evil," and unworthy even of this passing notice.

In the fall of 1880 the Regents of the College were constrained to close its doors on account of financial embarrassment. From 1871 to 1880 inclusive, sixty young gentlemen here received their first degree in the liberal arts. Nearly one-half of this number entered the ministry in the Reformed church, and are now engaged in pastoral work, some of them occupying prominent fields of labor.

In September, 1881, the College was reopened, not, however, with the hope or purpose of carrying students through the regular curriculum of study, but of saving the property for the church, and opening up the way for the solution of the educational problem at Mercersburg. Since that time the work has been quietly carried forward without asking the church, or any friend of the College, for one farthing to meet current expenses. Students have been prepared for the Freshman, Sophomore and Junior Class.

In 1882, one year after the College was reopened, the Synod of the Reformed Church in the United States, now the Mother Synod, adopted the following resolution:

Resolved, That the Board of Trustees of the Theological Seminary be authorized to transfer to the Trustees of the Synod of the

Potomac, their successors in office, the Seminary property at Mercersburg, Pa., with this reservation, "that the said property be used for no other than educational or religious purposes, and likewise that it be not allowed to pass out of the possession of the Reformed Church."

The deed transferring the Seminary property in fee simple to the Synod of the Potomac, was laid before that reverend body in 1883, and accepted on the condition of the transfer, namely, "that it be used for no other than educational or religious purposes, and that it be not allowed to pass out of the possession of the Reformed Church." On the one hand, the Mother Synod resolved that the "Seminary property at Mercersburg shall never pass out of the hands of the Reformed Church, and that it shall be used for Christian educational purposes;" on the other, the Potomac Synod promised to "hold the old fort, man its guns, and drill its forces for service under the Captain of our salvation."

To say that the Mother Synod only wished to get rid of the "elephant" then on her hands, and in the transfer rolled the responsibility of keeping it, and caring for it, over on her young daughter, is not very flattering to her motherly heart, and to say that the Synod of the Potomac did not fully understand the covenant into which she entered with the Mother Synod in accepting the property, is a base reflection on the intelligence of that body. To the mind of the writer it is very clear that the two Synods acted in good faith, and did what they believed to be best for the interests of the Church and the good of souls. They were of one mind in declaring that the property in question shall not pass out of our hands, and that it shall be devoted to the purposes for which it was consecrated, years ago, by our fathers.

Should the action of the two Synods be respected? Shall the authorities at Mercersburg, in fulfillment of the covenant engagements referred to above, receive the countenance and support of the Church? These are questions which the ministry mainly must answer. There is no room here for conflict of interests. Lancaster is now, and in the judgment of the writer will continue to be, our educational centre. But where there is centre, there must be circumference. The territory embraced within the periphery of the two Synods is too vast to be cared for, educationally, by any one institution. May we be as wise as our sister denominations, and cultivate the whole field. *Respic finem.*

E. M. H.

Ministerial Relief.

The late General Synod at Akron, Ohio, by resolution commanded to the Synods, Classes and Congregations the Society for the Relief of Ministers and their Widows of the Reformed Church in the United States, requesting also that collections be taken up for the use of the society in the month of September.

The Synod of the Potomac last October, at Mercersburg, resolved that the special attention of the several Classes be called to the claims of this Society, and that they be requested to instruct all their pastors to lift one collection a year at least in each of their congregations on some Sunday before October in each year.

In the foregoing action in behalf of this Society; for the money is needed and greatly needed, at the present time.

Many of our disabled, superannuated, and dependent fellow-ministers, and the widows and orphan children of others, who have gone to their reward, leaving their widows and little ones in very straitened circumstances, require and are worthy of our help. Surely they are entitled to our pecuniary assistance, as well as to our sympathy and prayers. This oldest of all the benevolent associations of our Church is willing, yea even desirous, to do all that can be done to aid the destitute and suffering ones referred to, but is utterly unable to make adequate provision for all that ask for help and are worthy to be helped, unless the whole Church will lend a helping hand by lifting generous collections in our churches generally before the annual meeting of the Society in October. If a proper response is made, then all can be adequately helped by the Society; otherwise not.

The United States government makes ample and liberal provision for its disabled and crippled soldiers and sailors, and their widows and dependent children, in the way of pensions from year to year, amounting to many millions of dollars.

All the leading denominations of our land afford needed relief to their worn out and disabled ministers and the families of deceased ministers left in destitute circumstances. The amount reported to the late General Assembly of the Presbyterian Church North, as raised during the year for this object, was \$136,323.58, supporting 220 ministers, 284 widows of ministers and 28 orphan families. The Southern Presbyterian Church raised and expended \$12,158.00 in aid of 19 disabled ministers and 81 widows of ministers and a few cases of ministers' children, both of whose parents were dead. It is well known that the Methodist Church provides liberally also for the same class of persons. So also other denominations might be specified.

We are rejoiced to witness a decided advance in this arm of church work in our own Church latterly, and humbly trust and pray that the movement thus begun may continue until all our beloved brethren, who are disabled and superannuated, but dependent, and also the needy families of those who have died, shall be properly cared for, and their hearts gladdened by the true tokens of sympathy thus bestowed.

In conclusion, dear brethren, let us not forget that the class of persons, for whose comfort the Society for the Relief of Ministers and Widows is endeavoring to make provision, has claims upon our bounty, and in the fear of the Lord let us try to meet those claims.

PRESIDENT OF SOCIETY.

Rev. A. D. Gring at the Ministers' "Rest," Mercersburg, Pa.

Many delightful things will be spoken and written in private, if not for the public, concerning the Rest which twenty-three ministers enjoyed at Mercersburg, from August 2nd to 10th, in the Seminary building, and 'neath the venerable trees of its historic campus.

Resolved, That the Board of Trustees of the Theological Seminary be authorized to transfer to the Trustees of the Synod of the

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Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.

COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "**The Messenger**."

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NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

Historic Manual of the Reformed Church in the U. S.,
Rev. J. H. Dubbs, D.D., \$1.50

The Substantial Philosophy.,
Rev. J. I. Swander, D.D., \$1.50

Letters to Boys and Girls about the Holy Land and the First Christmas., Rev Theodore Appel, D.D., .75

Lord's Portion., Rev. H. Harbaugh, D.D., Paper, .25
Muslin, .30

Service Book & Hymnal., Rev. W. F. Lichliter, Plain Muslin .25
Red Edges " .10

A Treatise on Baptism., Rev. J. J. Leberman, .60

Recollections of College Life., Rev. Theodore Appel, D.D., 1.25

Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper, .50
Muslin, .75

A Child's Life of Christ., Rev. C. Z. Weiser, D.D., 1.00

The Gospel Call, Book of Sermons by Rev. J. K. Millett, deceased; edited by Rev. C. S. Gerhard, 1.50</p

Miscellaneous.

The Better Thought.

BY MRS. L. G. M'VEAN.

Across the church-yard's hallowed ground,
Holding my darling's hand, I trod;
On every side, some little mound
Told of young souls called home to God.
I clasped my child with sudden fears,
And thought, "What empty arms must
ache,
What eyes grow dim with bitter tears,
Above these graves, for love's dear sake!"
Divinely, then, it seemed to me,
With lifted face serene and fair,
She said, "How lovely heaven must be
With all these little children there!"

—Christian Intelligencer.

Selections.

We all are in one school,
Each hath his daily lesson, line on line;
But sterner chastisement and stricter rule
God doth for some design.

It is the habitual thought that frames itself
into our life. It affects us even more than
our intimate social relations do. Our confi-
dential friends have not so much to do in
shaping our lives as thoughts which we
harbor.—F. W. Taal.

Look not so much on other men's faults as
on thine own. Thou knowest thine own
faults, but it is difficult to know the true na-
ture and degree of the faults of others. A
disposition to judge others turns the soul from
its true centre in God, brings it outward, and
takes away its repose. Judge not that thou
be not judged.—Molinos.

I have read somewhere the legend of one
who, day-dreaming in his chair, beheld a
vision, which stood before him and beckoned
him to follow her to fortune. He waited
sluggishly, heeded not her call nor her
beckoning, until at last she grew dim and dis-
appeared. Just as the vision faded, he
sprang to his feet and cried out, "Tell me
who thou art!" and received the answer, "I
am Opportunity; once neglected I never re-
turn."

Personal.

There are symptoms of a strong movement
to get President Gilman, of Johns-Hopkins
University, back to California as President
of the State University, Professor Holden
having, in accordance with the original
understanding, retired from that position to
take charge of the Lick Observatory.

Dr. Alfred Emerson, Fellow of Miami
University, at present on an archeological
expedition in Greece and Italy, has
been unanimously elected to the chair of the
Latin Language and Literature by the
trustees of the Miami University, Oxford, Ohio.
Dr. Emerson is the son of Prof. E. Emerson
of the Presbytery of Carlisle.

Jonas G. Clark has given a second million
of dollars to Clark University, Worcester,
Mass. This, taken in connection with the
million previously given, it is claimed, is the
largest single charitable gift ever made by a
New England man, and with very few ex-
ceptions the largest ever made by a private
person in his life-time anywhere in the
world.

Dr. Phillips Brooks bears the reputation of
being the most rapid speaker in the world.
A gentleman who timed him the other day
mentions the extraordinary fact that he read
the entire fifth chapter of Acts in precisely
four minutes! This was an average utter-
ance of over two hundred words a minute—
a rapidity with which no stenographer could
keep pace. His distinctness of enunciation
saves him.

The name and memory of Dante Gabriel
Rossetti are just now a good deal before the
public. Only the other day Mr. Holman
Hunt unveiled the memorial fountain which
has been erected opposite the house occu-
pied by the poet-painter for the last twenty
years of his life; and now Messrs. Sotheby
announce the sale of the holograph MSS.
of several of his poems. Among them is
"Rose Mary," which occupies forty-seven
pages, with alterations and corrections;
"The White Ship" makes twenty-six pages;
"The King's Tragedy," forty-five pages.
There are also "The House of Life," and
other sonnets and lyrics, all of which went to
make up the famous volume of poems pub-
lished in 1881—his last publication.

Science and Art.

A new room for mediæval and Renaissance
sculpture has been opened at the Louvre, in
which M. Goupil's bust of St. John the Baptist,
ascribed to Donatello, and given to the
nation, finds a prominent place.

The portrait of Andrea Spinola, by Van
Dyck, brought from the Spinola palace in
Genoa, in 1843, and recently offered to the
National Gallery of London, has been pur-
chased by Haywood Lonsdale for his private
collection in order to keep it in England.

Colonel Rush C. Hawkins writes from
Scotland to Colonel Clarke, of Vermont, urg-
ing that a simple Greek statue, surmounted
by a figure of Peace, be the monument of
Vermont on the field of Gettysburg. The
State has decided to erect five monuments at
Gettysburg to mark certain epitaphs of the
battles.

CARBONIC-ACID GAS—The manufacture
of carbonic-acid gas is becoming an impor-
tant business in Berlin, where more than
1,000 pounds are made daily. It is put up
in steel bottles, each holding seventeen to
eighteen pounds, at a price a little less than
twenty-four cents per pound. The gas in a

bottle when expanded occupies over 10,000
cubic feet, and is used mainly in making mineral
waters and for beer engines.

ELECTRIC TRUMPET.—An electric trumpet
has been recently devised by M. Zigang. It
consists of a short brass tube mounted on
wood, and containing an electro-magnet
whose ends face a vibrating plate on which
is fixed a small piece of soft iron. Against
this plate-armature rests a regulating screw
with platinum point, which serves for auto-
matic interruption by vibration of the arma-
ture. With two Leclanche elements a musi-
cal sound is had, which may be varied in
pitch, intensity, and timbre by means of the
screw. This instrument may be usefully em-
ployed in signalling on ships, railways, tram-
ways, etc.; it may also serve as a receiver for
signals of the Morse type.

Items of Interest.

Seats in the San Francisco stock board
were worth \$40,000 during the mining craze.
They now bring from \$5000 to \$7000.

The eight pin factories in New England
produce 6,720,000,000 pins a year. In Eng-
land the yearly production of pins is set at
4,695,000,000.

A St. Petersburg firm has equipped and
started for Central Asia an expedition which
will establish cotton plantations and make an
analysis of the soil of Turkestan and the
Trans-Caspian territories.

The large Bible belonging to the wife of
John Milton, and which was used by herself
and her husband for many years, is now
added to the library of the British Museum.
Milton has annotated it in pen and ink.

The Gaekwar of Baroda and the Mahara-
ja have arrived at Lucerne from Geneva
and Aix-les-Bains, on their way to the Enga-
dine, where the greater portion of one of the
largest hotels has been engaged for them
and their suite and servants. Fourteen native
cooks accompany the party, and two im-
mense fourgons are filled with Indian uten-
sils and condiments. It is probable that the
Gaekwar will return to India without visiting
England.

EAR BOXING is criminally wicked or sense-
less. Medical records already investigated
by Dr. Sexton for science show fifty-one
cases in which the ear has been injured by
blows of the open hand or fist. The nature
of the injuries varied considerably. One
patient had inflammation of the ear, with
suspicion of internal injury, and a running of
the ear for twelve years following the blow
upon that organ. This patient subsequently
died of brain disease. In another case the
ear became inflamed and the hearing very
much impaired.

DR. EKLUND of Stockholm, has compiled
statistics showing the number of deaths an-
nually per hundred among infants under one
year of age. He says that the mortality of
such infants in Europe generally is twenty-
five per cent. of all deaths, while in the large
cities of the United States the infants dying
under one year of age average fifty per cent.
of the number born. This high death-rate in
America he ascribes to the fact of the im-
mense tide of European low classes to Amer-
ica, the infant mortality in New York city is
among the children of immigrants.

A peculiarly sad death occurred recently of
a young medical student, Russell H.
Knevals was an only and much beloved son
of fine presence, and seemingly strong, vigor-
ous, and healthy. On Sunday afternoon
(August 7) he was found lying dead on his
bed, with no signs of illness. His parents
shortly after arrived home from Europe, and
instead of being greeted by their son as
they had expected, were led to his dead body.
His death was at first attributed to a conges-
tive chill, but an autopsy revealed the fact
that he was killed by cigarettes. He had
been a constant and excessive smoker of
cigarettes, and when the doctors reached the
heart, they found that the poison had so de-
stroyed its action that it was unable to do its
duty, and its feeble flutterings caused con-
gestion of the brain, with attendant coma,
causing death. The funeral, at his father's
house in Fifty-eighth street, was largely at-
tended by his former classmates in the Col-
lege of Physicians and Surgeons, and a
number of lawyers prominent in the city, as-
sociates of his father, Sherman W. Knevals
—former law-partner of the late President
Arthur.—Exchange.

Useful Hints and Recipes.

RICE PUDDING WITHOUT EGGS.—Two
quarts of milk, two-thirds of a cup of rice,
same of sugar, small piece of butter and a
little salt; stir it occasionally until boiling hot
and cook in a slow oven until of the consistency
of cream.

OYSTER PLANT, AU GRATIN.—Take six
stalks of oyster-plant, scrape them and dip
them in half vinegar and water as fast as
scraped. Cut them in quarters lengthwise,
then in inch strips; wash them and boil one
hour in slightly salted water. Boil half a
pint of milk, add a teaspoonful of dissolved
flour to it; add the vegetable, and put in a
small baking tin; season with salt and pepper;
strew over the dish a layer of bread-
crumbs; add a little butter and bake to a
delicate brown.

BUFFALO CARPET BEETLES.—A writer in
Good Housekeeping says: These insects at-
tack the exposed edges of the carpets, and
wherever they can make their way under-
neath, especially along the cracks of the
floor, they often divide the carpet as neatly
as it can be done with a pair of scissors.
They are, undoubtedly, very difficult insects
to exterminate, for the ordinary applications
of camphor, pepper, tobacco, turpentine,
carbolic acid, etc., produce no effect on them.
Benzine or kerosene oil used freely in all the
cracks and crevices of the floor will destroy
them in all their stages if brought in contact
with them, and the odor of benzine, if suffi-
ciently strong, will kill the larvae and perfect
beetles. Tarred paper under the carpets,
naphthaline, gasoline and bisulphide of car-
bon have all been recommended, but their
disagreeable odor and the explosive proper-
ties of the last two render them undesirable.
When furniture is infested, it should be re-
moved to an out-building, where there is no
fire, and thoroughly treated with benzine or

gasoline. The furniture should not be returned
to the house till the liquid has entirely eva-
porated and there is no odor.

One of the best remedies for infested car-
pets is to spread a wet cloth along the edge
or over any part where the pests are sup-
posed to be at work, and run a hot flat-iron
over it, so that the hot steam, penetrating
through the carpet, may destroy them. This
work must be very thoroughly and carefully
done to insure success. When woollen gar-
ments are put away for the summer, they
should be packed in tight boxes with paper
pasted over every crack where one of these
minute insects could possibly gain an en-
trance. If there is any danger that these
garments are infested before packing them
away, they should first be treated with benzine.

Farm and Garden.

TELL THE CREAM GATHERERS.—It is a
very good suggestion of the Daily World that
cream gatherers should be instructed to go
out on a light route and come in on a heavy
one. Too many of them do just the oppo-
site, and what is the consequence? The
larger part of the cream is trundled about
for miles, perhaps under the burning rays of
the sun, and by the time it reaches the creamery
it has been damaged by this jolting and
exposure.

CLEARING LAND.—In Seavey vs. Shurick
the Indiana Supreme Court has recently held
that the words "clearing land," in the absence
of words of limitation, mean removing
therefrom all the timber of every size, but
do not include taking out the stumps; and
under a contract for all the timber except
walnut trees, in certain land, the purchaser
to pay a stipulated price for saw-logs, and so
much per cord for wood, all to be cut and
hailed off by him, and "twenty acres of the
White land to be cleared and hauled off" by
him by a certain date, the brush of whatever
he should cut to be piled as cut, simply tak-
ing the merchantable timber off and piling up
the brush from that, leaving smaller trees
standing, if not sufficient.

CONTAGIOUS PLEURO-PNEUMONIA.—It is
reported that representatives from nearly
every State in the Union participated in the
deliberations of the United States Veterinary
Medical Association in the lecture-room of
the Veterinary Department of the University
of Pennsylvania, March 15, when the subject
of pleuro-pneumonia was discussed at
length. The views of the Association were
finally embodied in a resolution which de-
clared that "inoculation for contagious
pleuro-pneumonia is inapplicable and should
not be adopted in the United States; that no
animal should be placed in an infected stable
until thorough disinfection has taken place,
and that animals exposed to or having the
disease should be destroyed."

TREES IN POULTRY YARDS.—By the pro-
cess of spading you not only turn under the
fill, but if there are trees in the yard they
will be fertilized. Every yard should have a
peach or plum tree in the centre, or if it is
large enough, two or three trees would not be
out of place. The peach-tree prefers soil
that is kept clean and free from grass, and it
will do well to cultivate the ground around
it into the poultry yard is adapting it to the
best possible conditions, while the labor of
cultivating the trees also purifies the yards.
Such trees are seldom attacked by the yellows,
as they do not lack material for
growth, while the daily search around the
trunks by the hens prevents the borer from
doing damage. Plant peach or plum trees
in the poultry yards, and spade or hoe the
yards frequently.

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 907 Arch Street.

SHOPPEL'S MODERN HOUSES. An Illus-
trated Architectural Monthly. No. 6.
August, 1887. Price 10 cents: \$1 per year.
No. 63 Broadway, New York.

We regard this as a very valuable work.
Each number contains about ten designs for
houses, besides very valuable information for
builders. These designs suggest the
beautiful and convenient, as well as the
economical. It is worth more than the price
of the publication to be able to study the
plans even if one has no practical use for
them, for taste is subserved. And then a
hint may be found on every page that will be
useful in making a home comfortable.

GOLD DUST. A Collection of Golden Coun-
sels for the Sanctification of Daily Life.
Translated and abridged from the French.
H. Simmons, New York. Pp. 130. Price
50 cents.

This little work for which we are indebted
to the American Tract Society, 150 Nassau
street, New York city, is made up of a selection
of thoughts published in France, under the
title of *Pailleets d'Or*, and will be an
aid to devotion.

THE CHURCH REVIEW. Edited by the
Rev. Henry Mason Baum. August, 1887.
New York and Boston: Houghton, Mifflin &
Company. The Riverside Press, Cambridge.
Annual subscription, \$4.00; single number,
35 cents.

The ST. NICHOLAS number of September
opens with a frontispiece, by Mary Hallock
Foot, illustrating "Tib Tyler's Beautiful
Mother," a tale of life at a seaside watering-
place, by Nora Perry. A paper that will in-
terest boys is the article on "Christ's Hospi-
tal,"—the famous "Blue-coat School" of
London,—where the scholars never wear
hats, dress very nearly as the boys did when
the school was founded, hundreds of years
ago. Both girls and boys will be interested
in the account in E. S. Brooks's "Historic
Girls" series, of "Christina of Sweden,"
who was much more like a boy than a girl
in her nature, and was, in fact, crowned
"King" of Sweden. "The Boyhood of
William Dean Howells" is treated by Wil-
liam H. Rideing; General Adam Badeau
writes of the "Battle of Gettysburg" and of
Pickett's charge; while George J. Mansan
shows the young man who is "Ready for
Business" and wishes to become a "Sea
captain," the bright and seamy sides of a
sailor's life and the best and safest way of

accomplishing his ambition. The serials by
Miss Baylor and by H. H. Boyesen, "Juan
and Juanita," and "Fiddle-John's Family,"
are continued. The "Brownies" indulge in
"Archery."

POPULAR SCIENCE MONTHLY. Edited by
W. J. Youmans. Contents for September
The Economic Disturbances since 1873;
Sleep and its Counterfeits, Industrial Training
Two Centuries ago, Social Sustenance;
Ethnological Sketches in Annam and Ton-
kin, Cork and its Manufacture, A Botanical
Bonanza, Speeches at the Recent Tyndall
Banquet, Some Human Instincts, Physiology
of Freezing, Sketch of John J. Audubon,
Correspondence, Editor's Table, Literary
Notices, Popular Miscellany, Notes,
Published by D. Appleton & Co., 1, 3 and
5 Bond street, New York. Single number,
50 cents; yearly subscription, \$5.

THE GUARDIAN: A Monthly Magazine for
Young Men and Women, Sunday-schools
and Families. Rev. H. M. Kieffer, A. M.,
Editor. The contents for September are—A
Year; Charles and Mary Lamb, by W. M.
Reily, D.D.; The Wayside Heart, by the
Editor; Pictures of my Early Home, by a
Friend in the West; On Dressing for Church,
by the Editor; Religion and the Lamb of
God, by the Rev. S. Z. Beam, A.M.; Dean
Stanley's Boyhood; A Hero of Duty;
Wouldn't give up her Ticket; The Golden
Rod, by R. G.; An Empty Spoon; Many
Correspondents; Samples of Extempore
Prayer; Popular Superstitions; Keep the
Gate Shut; Symptoms; The Big Brother,
Our Cabinet. Sunday-school Department.
Philadelphia: Reformed Church Publica-
tion Board, 907 Arch street.

THE leading paper in the always welcome
MAGAZINE OF AMERICAN HISTORY for Sep-
tember is a biographical sketch of the dis-
tinguished revolutionary officer, General
James M. Varnum, from the graceful pen of
Judge-Advocate Asa Bird Gardiner, U.S.A.,
LL.D. The handsome portrait of the general
forms the frontispiece to the number, and the
fine portrait of his brother, are among the
superb illustrations. The second article,
"How California was Secured," by the re-
nowned Hubert Howe Bancroft, will com-
mand universal attention. Then comes "Our
Revolutionary Thunder," by the eminent
James D. Butler, of Wisconsin, short but ad-
mirable in its scope. Nothing in this num-
ber, however, will attract more genuine ap-
preciation than the fourth paper, entitled
"Union, Secession, Abolition, as illustrated
in the careers of Webster, Calhoun, Sum-
ner," by W. M. Dickson, of Cincinnati. It
is followed by "The United States and the
Greek Revolution," an article of exceptional
merit, by Hon. Charles K. Tuckerman.
"The Mayas: their Customs, Laws, and Re-
ligion," is the sixth article, by Mrs. Alice D.
Le Plongeon, who has spent many years in
Yucatan. "A Patriotic Parson" is a bio-
graphical sketch by Rev. Dr. Lamson. The
curious will be entertained with "Running
Antelope's Autobiography," chiefly given in
pictograph—the Indian's novel method of
chronicling events. The shorter papers are of
much importance, "H. C. Van Schaack's
Historical Treasures," "Memorandum of
Rout," pursued by Colonel Campbell in
1779, from Savannah to Augusta, Georgia,
annotated by Colonel Charles C. Jones, Jr.,
LL.D. The breadth and varied character of
this distinguished and educating periodical is fore-
sightfully illustrated in the above list of contents
for the current month. Its departments are
also filled with good things.

Subscription price, \$5.00 a year in advan-
tage. Published at 743 Broadway, New
York City.

LIPPINCOTT'S MONTHLY MAGAZINE for
September opens with a brilliant romance
entitled "The Red Mountain Mines," by
Lew Vanderpoole, author of "Ruhainah,"
etc., in which the pioneer life of California is
painted with a firm and artistic hand. An
article of great and timely interest, in view
of the approaching Constitutional Centen-
nial to be held in Philadelphia, is Moncure
D. Conway's "A Suppressed Statesman."
It deals with the life of Edmund Randolph,
of Virginia, a name now almost unknown, to
whom Mr. Conway insists that the initiation
and ratification of the Constitution were
especially due. The reader will be surprised

Religious Intelligence.

Home.

The Moravian Society for Propagating the Gospel among the Heathen (American) will celebrate its centennial anniversary November 1st.

The whole number of churches in the United States has been estimated to be 132,435, with 91,911 ministers and 19,018,977 communicants.

Dr. Girardeau reports that there is a prospect for at least twenty students at the re-opening of the Southern Presbyterian Seminary at Columbia, South Carolina, in September.

There are about 130,000 Mormons in Utah. Of these quite 80,000 are under the age of eighteen years. This leaves 50,000 above that age. Of these at least one-third are in polygamy, and these one-third are the brains of the whole.

The bishops of the Roman Catholic Church in this country are obliged to visit Rome every ten years. The late Archbishop of Philadelphia made this visit "ad limina" in 1877, so that the present prelate is obliged to go this year. The visit will enable him to be present at the "Golden Jubilee" of the Sovereign Pontiff in December next, and to accept the invitation to preach the sermon in Rome on that day, on occasion of laying the corner-stone of the new Basilica of St. Patrick.

The New York Lutheran Ministerium, according to the minutes for 1887, just published, numbers 78 congregations in Synodical connection; 18 congregations do not belong to Synod, but are served by pastors belonging to it. The number of pastors is 94; parochial schools, 38, with 2,476 scholars; 104 Sunday-schools with 1,870 teachers and 18,705 scholars; number of infant baptisms, 4,610 and 24 adults; confirmed, 1,880; communed, 29,924. Current expenses of 26 congregations, \$77,550.06; for general benevolence by 41 congregations, \$9,884.96.

According to the Minutes of the Assembly just out, says the St. Louis *Observer*, the record of the Cumberland Church stands as follows: Ministers, 1,563; licentiates, 240; candidates, 247; congregations, 2,540; added during the year, 13,995; total membership, 145,146. Compared with last year this shows a gain of 16 ministers, 9 licentiates, 20 candidates, and 6,582 members; and a loss of 6 congregations, while 361 less were added to the Church. The colored church reports a gain of over fifteen per cent. in membership.

An Evangelistic Committee has recently been formed for the purpose of securing and recommending evangelists for work, especially in small towns in New York State. D. W. McWilliams of Brooklyn, is chairman; J. L. King of Cambridge secretary, and N. Pendleton Schenck of New York, treasurer. H. B. Silliman of Cohoes, and R. R. McBurney of New York, are the other members of the committee. They have secured the services of J. W. Dean of Chicago, and George Nichols of Lockport, as evangelists, who will enter upon the work in the early autumn.

A friend, *Incognita*, has purchased from the Consistory of the Reformed Dutch Church of Long Branch, the Sea Side Chapel, for six thousand five hundred dollars cash, and conveyed the property as a free gift to the trustees of the Synod of New Jersey, a corporate body. This Synod includes in its jurisdiction eight Presbyteries, and all the regular Presbyterian churches in New Jersey. The chapel will be open every Sunday at 11 A. M., during the remainder of the season, and thus will afford, according to its original design, for visitors and strangers, a free and comfortable place for public worship. It may be utilized also for other purposes not inconsistent with its sacred character.

The statistics for the Presbyterian Church (South) for 1887 give the following contributions: Sustentation, \$42,944; evangelistic, \$42,434; invalid fund, \$11,921; foreign missions, \$67,204; education, \$39,250; publication, \$9,084; Tuscaloosa Institute, \$4,152; presbyterian, \$13,754; pastors' salaries, \$616,583; congregational, \$453,977; miscellaneous, \$114,015. Total, \$1,415,318. An increase is indicated in all these items except the first. The Church has now 13 Synods and 60 Presbyteries, the same as last year; 1,116 ministers, a gain of 31; 2,236 churches, a gain of 38; 150,398 communicants, a gain of 6,655. The number received on examination, 12,145, was the largest, we believe, in the history of the Church.

Foreign.

In the dukedom of Hesse, a general society has been organized to promote the interests of faithful believers in the principality.

The confiscated property belonging to the German Lutheran churches of Revel, in Russia, has been restored to them.

The Rev. J. B. Vinton, D. D., of the Rancho Mission in Burmah, is dead. He was a man of great excellence and abounding labors.

Fourteen thousand openly professed Protestants belong to the sixty Protestant organizations in Spain. It is just eighteen years since the first Protestant chapel was opened in Madrid.

The Roman Catholics in the diocese of Strasburg intend to send a Jubilee gift to the Pope, and it is to be a huge clock—an exact copy of the famous clock in the Cathedral of Strasburg.

The Irish journals announce the death of Rev. Professor Wallace, for many years Professor of Christian Ethics in the Presbyterian College at Belfast. He died in Belfast on the 25th of July, in the eighty-seventh year of his age. He was one of the most honored and useful ministers in the Presbyterian Church of Ireland, a man of great culture and learning.

Messiah Mesropian, a Turkish student, recently graduated from the Crozer Theological Seminary at Chester, Pa., has recently been ordained to preach in his own land. He is a Baptist. He came to this country without any money, but has been aided by Baptists from all parts of Pennsylvania. Not only his education, but his journey home and his outfit for his work in the ministry there has been provided for by his Baptist brethren here.

Among the fine edifices now in the hands of the "restorer" is the Priory church at Old Malton, England. The *Building News* says that, having to remove not less than four feet of rubbish from over the ancient floor, the bases of the octagonal pillars on the north side of the nave were laid bare, and some beautiful carving was displayed. The Norman pillars on the south side show signs of the great fire which nearly destroyed the church a few years before the dissolution of the monasteries.

The European Committee of the Reformed Alliance have appointed Rev. Principal Cairns to attend the Conference of the Reformed Alliance at Detmold on the 23d of August. He represented them at the last meeting of the German brethren, and as he has studied in Germany, speaks German well, and is in thorough sympathy with the German brethren, his presence will be very acceptable. The European committee has also appointed another committee consisting of Rev. Drs. Blaikie and Marshall Lang to represent them at the meeting of the Belgian Evangelical Church in Brussels on the 11th of August. Rev. Dr. Matthews has gone to visit the Reformed Church of Alsace-Lorraine. These movements are all in preparation for the next meeting of the Reformed Alliance at London next year.

"THE BEST OF ACADEMIES."

Under the above complimentary heading the *Media American* of a recent date said:

"The Shortridge Academy for Boys has become a Great Educational Institution, with a success so marked and widely known that it draws students from all parts of the Continent. Improved methods of Education, practical and capable instructors, careful preparatory work for College life, combined with reasonable charges and every means for the promotion of physical health, strength, and good habits are the features which distinguish this Academy for Boys above others. Media is proud of it and of its enterprising founder, Mr. Swithin C. Shortridge."

As every lord giveth a certain livery to his servants, charity is the livery of Christ. Our Saviour, who is Lord above all lords, would have His servants known by their badge, which is love.—Latimer.

Scrofula, in the blood, corrupts and contaminates every tissue and fibre in the whole body; but whether appearing in the form of swellings, erysipelas, or running sores, the malignant poisons of this disease are completely eradicated by the use of Ayer's Sarsaparilla.

It requires no cultivated eye to see other people's follies.

HORSFORD'S ACID PHOSPHATE

In Prostration.

Dr. F. C. Hawley, Canandaigua, N. Y., says: "I used it in a case of congestion of the lungs, where there was great prostration, with marked benefit."

It is your duty to believe all you see, rather than all you hear.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea. Twenty-five cents a bottle.

BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFYING THE SKIN of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with hair, from infancy to old age, the CUTICURA is infallible.

CUTICURA is good Skin Medicament. CUTICURA SOAP, an exquisitely prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.

Sold wherever Price, Cuticura, soc.; Resolvent, \$1; Soap, \$2. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

BABY'S Skin and Scalp preserved and beautified by Cuticura Medicated Soap.

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IT'S A Perfect Cure.

I was severely afflicted with Hay Fever for 25 years. I tried Ely's Cream Balm and the effect was marvellous. It is a perfect cure.—Wm. T. Carr, Presbyterian Pastor, Elizabeth, N. J.

Apply Balm into each nostril.

ST. PAUL, MINN.

7% HALF PROFITS INVESTMENT CONTRACTS. Take money to be invested in Real Estate, and give "Investment Contracts" therefore, by which I agree to use my best judgment, but on the lowest and best terms possible, look after the property, collect rents and assessments, take all titles in the name of the investor, sell to best advantage, and when the deal is closed, pay back first receiver all his or her money back with interest at 7 per cent. (3%) the profits. I take the other one-half (5%) the profits instead of commissions or other compensation. Send for copies of my "Investment Contracts." After several years experience, I can never make less than 13 per cent. Money also loaned on real estate at 7 per cent, to 8 per cent. References furnished on application.

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It's cured at home with
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"During the twenty-five years I have lived on the frontier," writes John McDowell, of Sweetwater Col., "Ayer's Pills have been my best friend. I have lived, mostly, where there was no doctor within twenty miles, and have been hard sick several times. I always kept Ayer's medicines on hand, and with them, and the Almanac, have pulled through. I have also doctorred others, and believe I have saved some valuable lives by the use of Ayer's Pills."

Ayer's Pills,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Dealers in Medicine.

Effervescent.

Economical.

Efficacious.

Bearable of Indigestion's pain
And Constipation's cruel reign;
For our old friends received
The safe pall and mourner's weed;
Then check these troubles are an hour,
In TARRANT'S SELTZER lies the power.

IMPORTANT ANNOUNCEMENT

To our old friends of "The Messenger."

We are CLOSING OUT AT

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our full line of

CARPETINGS,

PRIOR TO

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CARPET MANUFACTURERS,

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ESTABLISHED 12 YEARS.

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Our loans are carefully selected in good localities. Every piece of property personally inspected. We are prepared to give investors the benefit of our judgment and experience based on the above. Correspondence solicited, and all inquiries cheerfully answered.

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MR. E. M. NEEDLES, Pres. Penn Mutual Life Ins. Co., Phila.

GEN'l. H. B. BINGHAM, M. C. Philadelphia, Pa.

MR. J. M. PARKER, Pres. First Natl. Bank, Pittsburgh, Pa.

MR. M. SCHMIDT, Pres. First Natl. Bank, Hanover, Pa.

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KANSAS INVESTMENT CO.

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Paid-up Capital and Surplus. \$225,000.00

Devotes its entire attention to negotiating First Mortgag

age Loans for Eastern Investors.

ABSOLUTE SAFETY.

GOOD RATES.

6% GOLD DEBTENURE BONDS

These Bonds run five years, interest payable semi-annually, and are secured by 105 per cent. of first mortgage on improved real estate in Kansas valued at more than three times the amount of the loan in each instance.

THE TRUST CO. to secure the prompt payment of the bonds and each bond bears the certificate of the Trust Co. to that effect.

Also 7 per cent. Mortgages secured by improved real estate, and are paid at three times the amount of the mortgage loan.

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OF PHILADELPHIA.

No. 1340 CHESTNUT STREET.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Lancaster.—St. Paul's Church, Lancaster, after a thorough renovation, re-opened for service on the 21st of August, when the new pastor, Rev. J. W. Meminger, was installed. A full account of the improvements and the services, sent by a correspondent, will appear next week.

Anville.—Dr. J. E. Hiester, pastor of the Anville charge, got through recently with his harvest home festivals. The amount contributed by the several congregations of the charge as thank-offerings to the Lord is \$225.25, viz.: Palmyra, \$50; Anville, \$58; Campbellstown, \$57.25, and Hill Church, \$60.

Lancaster.—Prof. R. C. Schiedt, recent graduate of the Theological Seminary, Lancaster, Pa., has been appointed to take the place of Prof. J. S. Stahr, in Franklin and Marshall College, during his absence as financial agent of the College.

Maryland.

Middletown.—An interesting harvest home service was held in the Reformed church, Middletown, Md., on Thursday, August 25th. The church was beautifully decorated with sheaves of wheat and oats, flowers and vines, and baskets of fruit. The attendance was good.

In the forenoon Rev. J. W. Santee, D.D., preached a harvest sermon from Exodus 23: 16, which was followed by an address by Rev. J. C. Bowman.

In the afternoon addresses were delivered by Revs. S. S. Miller, D. A. Souders, Dr. Santee and J. C. Bowman. These addresses which were very interesting were directed mainly to the children and young people. The other exercises consisted of hymns, Scripture lessons, prayers, and gathering of offerings, which amounted to about \$43, and were devoted to benevolent objects. The occasion was one of interest and profit to all engaged in it.

Iowa.

Sioux City.—Rev. M. Kieffer, D.D., writes that he expects to go to Sioux City, Iowa, to engage in pioneer work in that city. He will be there three months, after which time Rev. Prof. F. Wetzel will take charge of the mission. The Doctor's health has much improved and he enters upon the work before him in that important point for our church with the zest and spirit of one rejuvenated. Correspondents will please address him at that place instead of Gettysburg, Pa., until further notice.

Clerical Register.

The P. O. address of Rev. S. L. Whitmore is changed from Winchester, Va., to Adamstown, Md.

Assessments.

It is but a few months until the meeting of the Synod of the Potomac. Unless the charges will pay their apportionments speedily Carlisle Classis will be largely in arrears. The Sulphur Spring charge has paid all its assessments, including Wichita. It is to be hoped that the other charges will do the same before the meeting of Synod.

GEO. E. ADDAMS, Treasurer.

Notice.

The Woman's Missionary Society of the Pittsburgh Synod, will meet in Grace Reformed Church, corner of Webster Avenue and Grant street, on Wednesday, Sept. 21st, 1887, at 7.30 o'clock P. M. It is expected that each society throughout the Synod will send a delegate to this Convention. Rev. A. D. Gring, our returned missionary from Japan, has promised to be in attendance.

The Pennsylvania, Allegheny Valley, Baltimore & Ohio, and Pittsburgh & Western Railroads have issued orders to sell tickets at reduced rates. These orders will be furnished to those who need them on application to the undersigned.

MRS. P. KEIL,
Corresponding Secretary, No. 936 Liberty
St. Pittsburgh.

Notice.

The annual missionary convention of West Susquehanna Classis will meet in St. John's Reformed Church, Williamsport, Pa., on Tuesday and Wednesday, September 20th and 21st, 1887. All the ministers and elders of Classis are delegates, and each Missionary Society within the bounds of Classis is entitled to two additional delegates. All delegates are earnestly requested to notify the undersigned as early as possible of their intention to be present.

Please do not neglect to comply with this notice, as we cannot insure entertainment to any who do not give notice of their coming.

D. H. LEADER, Williamsport, Pa.

Pittsburgh Synod.

Eighteenth Annual Sessions.

ANNOUNCEMENT.

Pursuant to a resolution adopted at its last annual sessions, Pittsburgh Synod of the Reformed Church in the United States will meet, in General Convention, in Zion's Reformed church, Greenville, Pa., on Wednesday, September 28th, 1887, at 7.30 o'clock, P. M.

The attention of the Stated Clerks of the Classes and of pastors and officers of consistories, is hereby called to the rules of Synod, which require that the rolls of the Classes and the credentials of delegated elders, shall be sent to the Stated Clerk of Synod ten days prior to the meeting of Synod.

Railroad Arrangements.

The Shenango and Allegheny Railroad will sell excursion tickets, at reduced rates, to Greenville, and return to all who may apply for them at the ticket offices, on September 27th, 28th, and 29th, 1887.

The Pittsburgh and Western Railway makes the same arrangement, except that from other stations than Allegheny City, the reduced rate tickets will be sold only to Butler, Pa., from which point the delegates will purchase tickets to Greenville on the Shenango and Allegheny Railroad.

The Pennsylvania, Allegheny Valley and Baltimore and Ohio Railroads will issue orders for reduced rate tickets to connecting points for use of delegates and their families. These orders will be furnished to those who need them on application to the undersigned.

J. M. SCHICK,
Stated Clerk of Pittsburgh Synod.
Meyersdale, Somerset Co., Pa.

Notice.

All members of the Pittsburgh Synod and visiting brethren, expecting entertainment during its sessions, commencing September 28th, will please notify the undersigned at least ten days prior to the meeting of the Synod. We will not be responsible for the entertainment of any failing to comply with this notice.

S. H. EISENBERG,

Greenville, Mercer County, Pa.

Meeting of the Board.

The Board of Missions of the Reformed Church in the United States will hold its yearly meeting in the Second Reformed church (corner of Two-and-a-half and Broad streets), Harrisburg, Pa., on Tuesday, September 13th, 1887, at 2 P. M. The Executive Council will meet at 8 A. M.

The following are members of said Board:

From the Eastern Synod—Revs. W. H. Snyder, J. A. Peters, D.D., I. K. Loos, D.D., J. H. Sechler, George Wolf, D.D., and Elders W. H. Seibert and D. S. Keller.

From the Pittsburgh Synod—Revs. R. C. Bowling, J. H. Prugh, C. R. Dieffenbacher, and J. M. Schick.

From the Potomac Synod—Revs. J. O. Miller, D.D., T. J. Barkley, J. C. Bowman, E. R. Eschbach, D.D., E. N. Kremer, G. W. Welker, D.D., and J. A. Hoffheins.

By order of Executive Council,
J. O. MILLER, Pres.
York, Pa., August 5th, 1887.

Notice.

Franklin and Marshall College.

The Fall term of Franklin and Marshall College will open on Thursday, September 1st, at 10 A. M. An address will be delivered in the college chapel by Prof. John B. Kieffer, Ph. D. For further information address the President.

REV. THOMAS G. APPLE, D.D., LL. D.,
Lancaster, Pa.

Notice.

Theological Seminary, Lancaster.

The Fall Term of the Theological Seminary, Reformed Church, Lancaster, will begin on Thursday, September 1st, at 10 o'clock, A. M. The opening address to the students of the Institutions is to be delivered by Professor John B. Kieffer, Ph. D.

Applicants for admission are invited to be in attendance at the beginning of the Term.

EML. V. GERHART,
President of the Faculty.

Notice.

The Fall term of Ursinus College will open Monday, September 5th, 1887, at 9 A. M. Examinations for admission on the same day. The opening address will be delivered by Professor Hyde, on his return from Europe, some time during the first or second week. For catalogue or other information, address the President.

J. H. A. BOMBERGER, D.D., LL. D.,
Collegeville, Montgomery Co., Pa.,
August 19, 1887.

Acknowledgments.

Home Missions.

Rev. E. J. Fogel,
Rev. Dr. Eli Keller,
Rev. N. W. Helfrich,
Rev. F. W. Kremer,
Rev. M. H. Groh,
Rev. Dr. George Wolff,
Rev. H. Leise,
F. W. KREMER, Treasurer.

\$250.00
145.00
53.20
189.70
21.52
100.00
10.00
\$2474.42

Philadelphia Markets.

Wholesale Prices.

Monday, August 27, 1887.

BREADSTUFFS.—Flour, Supers, \$2.50@2.75; winter, extra, \$2.65; Pennsylvania, family, \$3.50@3.75; Pennsylvania, roller process, \$4@4.25; Western winter clears, \$3.75@4.25; do, straight, \$4@4.25; do, patent, \$4.25@4.65; Rye Flour, \$2.75@3.25 per barrel.

WHEAT.—Sales of 3000 bushels ungraded in grain deposit, \$2@2c.; No. 2 red in export elevator, 79 1/4c.; August, 79 1/4c.; September, 79 1/4c.; October, 80 1/4c.; No. 2 Delaware new, 82 1/2c.; No. 1 Pennsylvania red new, 83 1/2c.; No. 2 red new, 79 1/2c.

CORN.—Sales of 1200 bushels ungraded in grain deposit, \$2@2c.; August, 82c.; September, 53 1/2c.; October, 50 1/2c.; November, 25 1/2c.

OATS.—Sales of 2 cars No. 3 white at 32c.; 1 car do, 34c.; August, 34c.; September, 34 1/4c.; October, 35c.; November, 25 1/2c.

PROVISIONS.—We quote Mess Pork at \$10@15.50; salt, 6 1/2c.; do, smoked, 6 1/2c.; breakfast bacon, 10@11c.; loose butchers Lard, 6 1/2c@8c.; prime steaks do, 7@7 1/2c.; city refined do 7 1/2c.; Beef Hams, \$10@20.; smoked beef, 14@15c.; sweet pickled hams, 11@12c.; as to average family beef, \$8.50@9 1/2c. Barley, 7c.; City Tailor in hogheads, 3 1/2c.

POULTRY.—We quote live fowls 12c.; live spring chickens, 10@12c.; as to size; dressed chickens, 12 1/2c@13 1/2c.; dressed spring chickens, 14@16c.

BUTTER.—We quote creamy fancy, 25c.; do, good to prime, 20@22c.; creamery prints, 24c.; do, fair to prime, 21@23c.

CHEESE.—We quote New York full-cream fancy, 12@13 1/2c.; do, do, prime to choice 11 1/2@12 1/2c.; Ohio flats, fancy, 11 1/2c.

EGGS.—Sales of Western at 18c., and of near by at 18 1/2c.

REFINED SUGARS.—Powdered, 6 1/2c@6 3/4c.; granulated, 6 1/2c.; Crown A. 6 1/2c.; crystal A. 6c.; confectioner's A. 5 1/2c.

COTTON.—10@15c. for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at 15 1/2c.; do, fair to good, \$13@14; Rye Straw, 9 1/2c.; do, straight without wood.

FEED.—We quote 1 car prime Winter Bran at \$17 per ton.

PETROLEUM.—6 1/2c. for 70 Abel test in barrels, and 8 1/2c. for 110 test in plain cases.

RAVENSBURG, 147 Chestnut St., Philadelphia.

WILLIAMSON'S, 147 Chestnut St., Philadelphia.

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